THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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THE CREATION OF THE NEW MAN

MAN lives not in a world of hard facts to which thoughts make no difference, but in a world of thoughts; if you change the moral, political and economic theories generally accepted by the society in which he lives, you change the character of his world.

— COLLINGWOOD

Thought makes the whole dignity of man; therefore endeavour to think well, that is the only morality.

— BLAISE PASCAL

Higher and lower Manas, are figured allegorically as the two inseparable companions of man through life, the one his Guardian Angel, the other his evil Demon.

— H. P. BLAVATSKY

ON THE 21ST OF DECEMBER, with the Winter Solstice, when the Sun begins to move northward, we shall be entering the Cycle of Resolve. It is appropriate, therefore, that we reflect here on the nature of Man. For to know what we really are is the first step toward becoming what we ought to be.

When we say "Man" what do we mean? Of which man do we speak? Is it the man of flesh, of desire, of reason or of conscience? Which aspect of ourselves represents the real Man in each one of us? The concept we hold of our own nature is vitally significant; for it determines our way of life and moulds our own character.

During this month will be celebrated the tenth anniversary of the Universal Declaration of Human Rights. This noble document was adopted and proclaimed by the General Assembly of the United Nations on December 10th, 1948. Based on the recognition of the inherent dignity and worth of all members of the human family, this Declaration represents a landmark in the cultural progress of mankind.

The Declaration calls for a recognition of Man *qua* Man, above distinctions of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Its Article I states: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Reason and conscience are indeed the characteristic features of human consciousness. It is they that make man a free and responsible self, endowing him with the power to think. Alas! although a Thinker, a Manasic being, man has to regain his lost kingdom, the kingdom of spiritual perception. Too often, at present, instead of moving prompted by "reason and conscience," man follows blindly the impulses from without, those arising from the objects of sense and his separative and divisive attractions. The key to his self-reform lies within his own mind.

As St. Paul, a great Initiate, has said:—

> That ye put off the old man, which is corrupt according to the deceitful lusts;
>
> And be renewed in the spirit of your mind;
>
> And that ye put on the new man, which after God is created in righteousness and true holiness.

What better resolve could we make than to put off the old man, and, renewing ourselves in the spirit of our minds, put on the new man?

Should not this be our common resolve? The higher consciousness is within each one of us; for we are all emanations from the Divine, on our return path thereto. This higher consciousness is what St. Paul rightly designates "the spirit of our minds" and it is through this spirit that we can renew ourselves, abandon the old ways of lust and greed, of enmity and wrath, of selfishness and bitterness, and take to the path of nobility, of purity and of brotherhood.

Mind, then, is the key of this renewal which brings to birth the New Man, which after God is created in righteousness and true holiness.

The mind, through long association with lower desires and separative tendencies, has lost its moorings in the Spirit and become the slave of matter. Thus enslaved, it views all things from a material basis and has become almost totally divorced from its own higher nature. It is awake to the call of *ahamkara*, egotism, and asleep and deaf to the voice of altruism which is that of the Spirit, one and indivisible. The mind, thus imprisoned by *kama*, lower and selfish desires, is passionate and unclean. To liberate it and make it clean, self-discipline is essential, that divine discipline taught by all the great Teachers of humanity down the ages.

The *sadhana* of self-restraint and of the control of the mind constitutes the renewal referred to by St. Paul, which is followed by the birth of the New Man.

Through positive control, through deliberate efforts, must the mind be freed from its imprisonment in matter and made receptive to the divine influx from above. The human mind is dual in its potentiality. It is both physical and metaphysical. The physical mind is the lower aspect, connected with the separative and impure desires. The metaphysical mind is the higher aspect, connected with the spiritual consciousness. The bridge between them lies in reason and conscience.

Reason must be directed towards the values of the Spirit and conscience awakened and made responsive to them through the presentation of divine ethics before man becomes truly Man. The animal man must become the human man.

The race-mind must be brought to think on the higher plane, and then men will act as brothers to one another. We need urgently a different basis for thought and action—a basis so fundamental as to bring about a total change of attitude. Man must be transformed, or rather must transform himself, in the renewal of his mind and thus obtain a conscious direction.

This transformation requires control of the mind, and such control is attainable through direct methods. Distractions must first be eliminated through patient and persevering effort and the habit of control established. The Silent Thinker behind the mind must be given back his rightful place and will assume control and watch the thought processes, rejecting all those which are undesirable and cultivating the true, the good and the beautiful.

Should not this be our resolution for Nature's New Year on December 21st and our celebration of the Christmas season? What better contribution could we make to the world than to create in us the New Man? And so, again in St. Paul's words, let the following be our resolve:—

> Let all bitterness, and wrath, and anger and clamour, and evil speaking be put away from you, with all malice.
>
> And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you.

NAMRATĀ

THE CHRISTMAS TREE

[**Dr. Nina Bouroff**, now an American citizen, is one of the high-born Russians of culture who endured persecution and pain after the Russian Revolution. Through years of suffering she has preserved her fortitude, her love of knowledge, her devotion to art. She is a painter and has degrees in Philology, History and Psychology, from the Universities of Moscow and the Sorbonne.

In this article she gives thoughts for the season, and readers will find many suggestive hints in the aphoristic remarks that come, obviously, from long and thoughtful dwelling on the symbol of the Tree of Life.

This is an important and universal symbol, and much curious instruction on it is to be found in H. P. Blavatsky's *Secret Doctrine* and other Theosophical writings.— ED.]

THE TREE OF LIFE, spoken of in the Book of Genesis, has its symbolism, poetry and idea of cosmic flora, connected with myths, art, music, rhythm, psychology and traditions.

It is only in symbolism that truth and great knowledge can be preserved. Everything created by human hands is destroyed by time. There remain but a few mute witnesses of past civilizations—the pyramids, the Sphinx, and so on. For this reason, symbolism can be considered the sole universal language of religions and knowledge. When studying symbolism, it is possible to discover, in the distant past, remarkable knowledge the existence of which not many suspect today. The accumulated dust of bygone ages brushed off, it reappears once again to inspire, to enlighten and to enrich the world.

The symbolism of universal immortality and of the triumph of conscience and consciousness is clearly based upon the Tree of Life. Like a magic weapon, it will decide and support the victory of man upon this planet (let us hope), and all the laws of nature, with their respective superiority, their strange mysterious depths, can be found in poetry, myths, legends and tales. High ancient culture pictured the world from the mystical and artistic point of view of the Sacred Tree; man as a cosmic flora; truth as light; and the soul, coming from the sun, as a divine spark. In those times science was a source for poetry, while poetry explained and clarified science. Their unity in art created a cult of honouring floral and vegetable symbols. The sacred college of scholars, artists and poets built a floral shrine—habitat of the sun, representing thought. They set up musical choruses, and by bringing minds together they prepared them to respect, honour and meditate. Created by Deity, we, the Divine Creations,

were put down upon this earth, and Resurrection returns us to the sun. The magic cycle repeats eternally and gives birth through its mysterious ingenuity to art, poetry and music.

The symbolism of pine needles, rhythmically laid out one after another along a branch, symbolized in art the ever renewed generations. Life is born from the sun; spring comes from the sun — this hidden mysterious power controls all. She is the foundation of uninterrupted eternal rebirths and generative resurrections.

The architectural imitation from Egyptian capitals in Pont l'Abbe embroidery, reproduced below, proves the deep sense of symbolism in the floral language.

1. Cosmic colour and oval embryo.

2. The pine tree branches lying contrary to the principle of the tree's flow of sap.

3. Two half moons, on the left and right, or two beams of androgyne, *i.e.*, eternal parents. On the right is the father, coloured red; on the left is Emma, or the mother, coloured blue — or two impulses, negative and affirmative. It must be taken into consideration that in ancient times the Cabbala showed all these drawings inverted.

Ancient Greece retained examples of designs of the soul and cosmic flora. In them, the French historian, Professor Houssays, found indications of the sex of unborn creatures.

In ancient times cosmic flora was depicted as fire, lightning, sparks, flame and light.

The spiral is feminine; she creates a shell around the soul, like mistiness, or clouds surrounding the disc of the sun. The arrow is divine flame, centre of the sun's disc. The lightning-spear is the weapon of Eros, which penetrates and impregnates its victim.

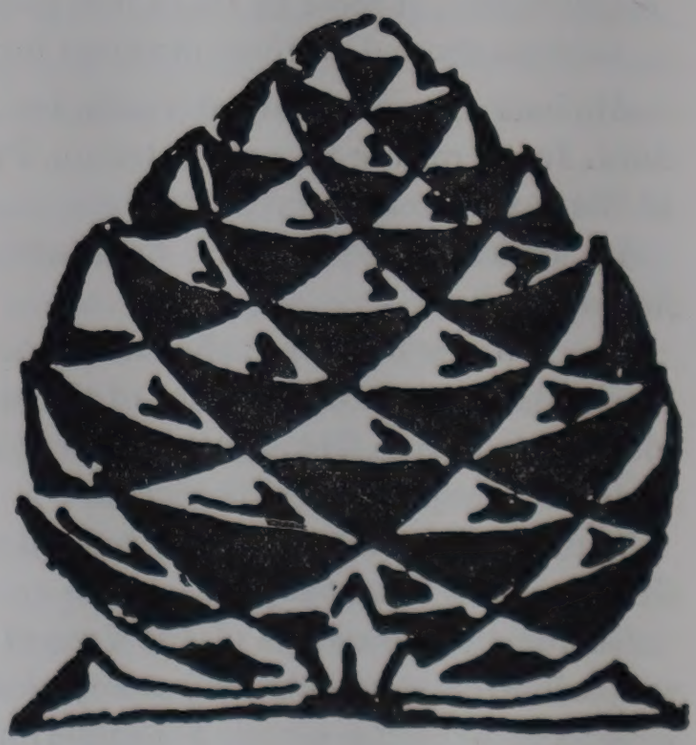
These spirals, these arrows, remind us strongly of the flames of candles lit upon our Christmas tree.

Geometrical drawings of the Tree of Life in ancient and modern Jewish symbols are represented by a mystical rosebush or by a blooming pine cone: the feminine vessel, a wonderful chalice in which marvellously and secretly fruit is brought forth from the seed of the Divine spark.

The sacred forest gently swaying, the mystically created heart inflames

within this chalice. Nature is concerned with a vast, infinite and invincible care of motherhood. It becomes alive from swaying and lulling heights. The forest is a cradle, and no empty cradle; the living forest cradles the future one.

The eight branches of the symbolic Hindu *yogic* tree (*Aṣṭāṅgas* in Sanskrit or *Enos* in Greek, the Divine Unity in Russian) represent a total, absolute, full perfection of man's capabilities, which leads him to the final Apotheosis, that is to say, mystical blending with the Eternal Existence. The ancient Chaldeans were one of the first people to have integrated the tree with the universe. For them the tree-top was the heavens, the trunk and roots were the earth.



Our contemporaries mistakenly regard art as a pleasant pastime, an amusement, a delectation. Art is something great; it is an unseen, quivering organ of mankind which brings forth the capabilities of reason into the sphere of sense. The secret and charm of ancient art, the clarity and peacefulness of its creations, find continuing life in traditions still alive.

The custom of putting gifts under the Christmas tree came to us from the myths. Pandora, Promethea's youngest daughter, wishing to ease suffering people, leaves a treasure under trees (Goethe was greatly

inspired by this myth). The description of the appearance of a rare treasure in the world is reminiscent of Buddha's birth under the tree. Pandora's treasure is a renewal of God; it is the new-born God. This is associated with the symbolism of the gifts brought to the new-born Christ in the manger.

Much lies hidden in man's subconscious mind.

The spirit and sense of antique tradition emerge from the darkness of the ages in the Rennaissance period, and with more vigour in our own times. The ancient world of Promethean symbolism is brought to us in all its innocent beauty and simplicity in the decorated Christmas tree. It is clothed in toys, sparkling garlands and candles. The burning candles laughingly move among the glistening decorations, twinkling playfully on their surface. But only the warmth of candles penetrates, grasps and envelops man.

For heat from the fire, according to Professor C. C. Jung's exact definition, is an "archaic empregnative complex." Professor Frazer in his "Myth on the Origin of Fire" puts it more eloquently: "Fire is lit to admire the tree, and we burn wood to admire and adore fire." How cosy and warm it is, indeed, to be by a fireplace or a stove! Warmth, cosiness, that blessed sense of belonging—it is the embodiment of the primitive consciousness of happiness. Desire and love is the meaning of the fire. Fire is the hearth of the family. The last sentence of Dante's *Paradise* reads, "Fire—it is love! Love—divine law of brotherhood, affinity, a harmony that must govern over art, science and civilization." Buddha's words clearly state that cosmic fire is the desire of man, which leads him with burning passion either to creativeness in art or multiplication of creatures in his likeness.

The pine tree is the true "creature" of a great, calm annual rhythm. The pine tree is the most exact, most defined, the truest and the richest image, containing the most rhythmic signs in its manifestations. Periodical divine fire restores youth to it. This fire exists in the "Tree of Life," *i.e.*, life itself. By December 24th—the moment of the solstice—the sap starts to rise.

The world of dreams and energies is connected with the vegetative world. Every imaginative and deep-thinking person will appreciate the forest, that vertical picture, rising straight and tall before our eyes. "The graceful tree—a visible power that carried earthly life into the blue heavens"—with these words the Italian Orientalist Gubernatis estimates the power and gracefulness of verticality. Like Schopenhauer, some people wonder about the underground life of the pine tree, or think, as did the

late French poet and great thinker, Paul Claudel, that "the pine tree gains height with effort, attaching itself to the earth by the collectivity of its roots. She seeks support in air and light, in which lies her main entity." The dynamic imagination of the German poet Rilke draws in splendid words a picture of the vegetative world. Gabriel D'Annunzio, the Italian writer, asserts that a tree has a sensitive antenna. It puts forth an imaginative pain when a forest is being cut down and a man begins to compare his own suffering with that of the tree. Andersen, in his work *Scandinavian Mythology, 1886,* describes the clean and honest life of a tree, its noble conception, unknown to the depraved existence of man. Exceptionally expressive is the myth of the yggdrasil (the tree, in Swedish), written in a short artisticism.

Andersen's Christmas tree is a poetical hope for the inspired rebirth of the Gothic race. On Christmas Eve the tree takes this indirect "verbal" form of hope. The vegetative world is linked with the suffering of Krishna, who died leaning against a tree, and Christ, crucified upon a wooden Cross. Germans and other numerous nations glorify and praise the spruce tree, the pine, the birch and other trees in general. The State of Maryland hymn is derived from a song in praise of the pine tree. And how much charm and delight is there in Rebikov's symphony about the tree!

For some minds, the tree is a fifth element, a fifth material. Eastern philosophy holds the idea that the tree stands on an equal footing with other fundamental elements.

The highest, the cleanest, the most exalting and fiery praise comes from the silent poetical language of the sacred tree to man. The ordinary pine tree, covered with frost and snow in a cold mist, is an impersonal creature, but, when on December 24th it is decorated, it begins to have an extraordinary power, makes a deep impression. Candles are lit, songs sung and faces become gay. Men, women, young and old, gather around this tree, and the idea of the Tree of Life dwells deeply in their subconscious minds. The children's prayers, hymns of the adults, tears of the unfortunate, fill the Christmas night with vibrations of joy, gaiety that turns to ecstasy. A miraculous power is born and unfolds unconsciously. The light born from Light returns to Light. The triumphant song of the Tree of Life sends forth into the world its most delicate vibrations.

But nations are rearming, making ready for horrifying wars.

The year draws to a close. In its last days let there be erected a new structure, a shelter for the world entwined with garlands of innocent flowers. Let it show that after a gale nature remains triumphant; let it declare logically and scientifically the divine beginning of mankind and the

necessity of union, friendship and solidarity in the life of all nations.

And only after a dark night, after a grim storm, the new generation will be strengthened with victorious love towards all peoples!

Let the attentive reader keep well in mind all these thoughts, thoughts called out from the long, long forgotten past, and let him spend the approaching Christmas holidays remembering them!

NINA BOUROFF

THIRD EAST-WEST PHILOSOPHERS' CONFERENCE

IN an attempt to apply the work and results of the East-West Philosophers' Conferences held at the University of Hawaii in 1939 and 1949 to the general area of practical, social thought and action, the University of Hawaii will conduct a Third East-West Philosophers' Conference from June 22nd to July 31st, 1959, at the University of Hawaii in Honolulu, Hawaii. The theme of the conference is "East-West Philosophy in Practical Perspective." The purpose of the conference is "to consider the practical implications of comparative philosophy for cultural institutions as a basis of world understanding and co-operation."

The unique significance of this conference lies in the belief that real understanding can be achieved only through knowledge of the fundamental convictions of the peoples of the East and West, in the effort to explore the philosophical basis of world understanding comprehensively and intensively, and in the attempt to promote more comprehensive perspective in the field of social philosophy as well as in the more technical areas of metaphysics and methodology.

The work of the conference will be divided into six one-week sections as follows: (1) The Relation of Philosophical Theories to Practical Affairs. (2) Natural Science and Technology in Relation to Cultural Institutions and Social Practice. (3) Religion and Spiritual Values. (4) Ethics and Social Practice. (5) Legal, Political and Economic Philosophy. (6) Conspectus of Practical Implications for World Understanding and Co-operation.

In conjunction with the conference eight special courses will be offered in the Summer Session of the University of Hawaii—two in Western philosophy, three survey courses in Asian philosophy (Buddhist philosophy, Chinese philosophy, Indian philosophy) and three comparative courses (Philosophy of Religion, Legal and Political Philosophy, and Ethics and Social Philosophy).

For further information readers may write to Charles A. Moore, Director, East-West Philosophers' Conference, University of Hawaii, Honolulu 14, Hawaii.

THE STAGES IN SPIRITUAL GROWTH

[**Dr. Alexander F. Skutch,** known to our readers for his thoughtful articles of idealistic bent, here affirms his faith, grounded in analogy, in the purposiveness of the cosmos and in continued growth. The great Enlightened Ones, the Buddhas and the Christs of the race, stand as the proof of the perfectibility of the individual, living examples of what all may become through many lives of effort. But can a stream rise higher than its source? Must there not have been the prior involution of Spirit to account for the urge to evolution, to the fulfilment of a purpose which Dr. Skutch recognizes as immanent in the cosmos?—ED.]

IN the spiritual development of an individual we may recognize four stages, each with its characteristic attitude. Since childhood is weak and dependent, our predominant attitude then is necessarily *trust*. If fortunate, as children we trust in the goodness and wisdom of our parents and teachers, in the stability of our home, in the strength and righteousness of our country, in the beneficence of the Supreme Power. How pitiful is the plight of those millions of children who in our generation are growing up in a war-torn world, their parents dead or powerless to shield them from abuse, their homes destroyed, their countries humiliated and dishonoured—nothing in which they can trust!

Then follows youth, when *confidence* is our predominant state of mind. We have come to recognize that our elders are not so good, so wise, or so disinterested as a few short years ago we believed them to be; we know that our home, which seemed to be firmly set upon a foundation of unshakable rock, is only a frail barque voyaging precariously over a stormy, reef-studded economic sea; our country is neither so great nor so honourable as we had been taught to view it. Yet we are not greatly perturbed by so much disillusion; for we feel within us that which can surmount all difficulties, right all old wrongs, make the world better than we found it. Indeed, without the conviction that things are not all that they should or might be, that there is a challenge before us, dragons to be slain and lovely damsels to be rescued from beleaguered towers, youth would lose much of its drive and zest. Youth has confidence in itself, in its lucky star, in its ability to make its dreams come true and to fulfil its highest aspirations.

At its highest, youth's confidence is constitutional rather than critical, springing from its own overflowing vitality rather than from a just appraisal of its powers in relation to the obstacles it confronts. Youth often pays dearly for the disparity between its audacious hopes and its experi-

ence, which prevents a smooth and comfortable transition to maturity. For many young people, especially those with some capacity for independent thinking, there is an intermediate period that may be called after-youth; for some, this stage might without exaggeration be termed the slough of despair. We suddenly wake up to the fact that we are not as strong and capable as we believed we were; that the world is solidly set in its ancient evil ways and sullenly resists our attempts to jog it out of them; that honesty, hard work, intelligence, loftiness of purpose are not always attended by the success, the happiness or the recognition that they seem to deserve. As in a mountainous terrain the highest ridges are separated by the deepest valleys; so, as our hopes soared high in youth, our despair in this subsequent stage is likely to be the more profound.

The biographies of a number of eminent thinkers contain moving accounts of this unhappy period, but no writer has described it more poignantly than Thomas Carlyle in the seventh chapter of the second book of *Sartor Resartus,* entitled "The Everlasting No":—

> Having no hope, neither had I any definite fear, were it of Man or of Devil: nay, I often felt as if it might be solacing, could the Arch-Devil himself, though in Tartarean terrors, but rise to me, that I might tell him a little of my mind. And yet, strangely enough, I lived in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what: it seemed as if all things in the Heavens above and the Earth beneath would hurt me; as if the Heavens and the Earth were but boundless jaws of a devouring monster, wherein I, palpitating, waited to be devoured.

Slowly this troublous period that follows exuberant youth gives way to maturity, which is the acceptance in a calm and philosophic spirit of the unalterable conditions of one's existence. This would be at best but a melancholy state of mind if *faith* did not come to relieve the drabness of our days—faith in some unseen spiritual force of restitution in the Universe, some righteousness and justice that operates over a longer period than is covered by our individual experience, perhaps in ways that transcend our understanding. In childhood, our trust in things present and tangible made faith in the unseen superfluous. In youth, our confidence in ourself gave us all the courage that we needed for facing life. In after-youth, our despair may have been too deep to be alleviated by anything short of unquestionable certainties. Faith is left to be the support of our years of maturity, and without it we readily become bitter cynics or self-indulgent worldlings.

The nature of faith is frequently misunderstood, and too often it is

taken to be blind, unquestioning acceptance of the pronouncements of some supposedly infallible authority. Such a state of mind is repugnant to the intellectually honest person, and its spiritual value seems negligible. Faith, of the sort that enhances life, might be defined as belief sufficient to determine one's attitude and conduct. Its province is not propositions which we take to be absolutely certain, like some of those of logic or mathematics, but those that are only probable, in which class we must include all statements about existence, and especially future existence. It is obvious that without faith of this sort no one would begin any large undertaking, such as making a journey, building a house, planting crops, starting a business, or rearing a family; for nobody can ever be sure that he can bring any one of these things to a successful conclusion and enjoy the fruit of his effort. At best, he can count on a greater or less probability of success.

This kind of faith may be vital or organic rather than the outgrowth of thought and experience. It is co-extensive with life itself, and without it life would cease. For no seed ever germinates with the assurance that it will grow into a mature flowering plant, no bird builds its nest with the certitude that its eggs will hatch and its young will be fledged, no animal ever migrates with a guarantee that it will safely reach its destination. The probability—nay, the bare possibility—of a successful termination is all that such organic faith requires.

It follows that faith is not incompatible with a large measure of scepticism. From ancient times the consistent sceptic, despairing of attaining certainty about anything, has been content to estimate probabilities and to regulate his conduct by those beliefs that seemed most likely to be true. To act on a probability requires greater spiritual hardihood than to act on a certainty, and this applies not only to small practical affairs but also to those great matters with which religion deals. Religious faith, as I understand it, is belief in the probable truth of certain propositions which are capable of influencing the whole tenor of one's life. To have faith of this sort, one must be capable of sacrifice, of risking his best effort, his whole being, for a result which he holds to be probable or at least possible, but of which he has no assurance. The spiritual value which a number of religions attribute to faith seems to be present in this readiness to stake everything for some supremely desirable end which may or may not be attainable by us, but to be lacking from that blind acceptance of unprovable dogmas which these religions too often demand of their adherents.

Some of the historical religions have required, as indispensable to their

system of salvation, faith in a variety of marvellous things: in the *avatar* in human form of the supreme deity; in corporeal ascension from the grave; in the magical efficacy of certain rites and formulas; in the reality of a number of miraculous events. All of these supposed happenings transcend experience; and in the measure that we become critical and develop confidence in the uniformity of nature, we have difficulty in regarding them as even probable. My own religious faith is confined to things of whose reality I have no doubt, because I have had much experience of them; but it consists in extending them beyond the limits of experience, into regions where probability replaces certainty.

First, I have faith in the purposiveness of the cosmos. That purpose exists at certain points in the Universe I cannot doubt, for I experience it directly within myself, and there is every indication that others like me are similarly endued with purpose. Many of our purposes are trivial and transient, followed for a day or an hour, and for these we can claim no high ancestry. But it is otherwise with those comprehensive, constant purposes which determine the course of our lives or large segments thereof, such aims as the attainment of ever greater harmony within ourselves and with the beings about us, growth in knowledge and insight, the promotion of concord among living things.

These enduring purposes seem to be not created so much as discovered by us; they are the natural development, at the human level, of that great stream of purposiveness that we call life, which is above all a constant striving toward organization, the giving of unity and form to materials that were relatively disunited and formless. But life itself could not arise until the creative process had performed an immense preliminary task, arranging the primal stuff of the cosmos, however we conceive it, into galaxies, suns and planets, into atoms, molecules and crystals: suns which might serve as continuing sources of the energy which living things need, and planets at lower temperatures that permitted atoms to be built up into the complex molecules of which living bodies are composed. All of this constructive activity necessarily preceded the birth of purposes in the human mind. Our highest aspirations aim in the same direction, the lifting of the crude stuff of the cosmos to higher levels of organization, along with awareness thereof, so that they appear to be direct descendants of a primary cosmic purpose.

This purpose need not exist in a cosmic mind. Mind, as we know it, is one of the latest developments of a long creative process, and to place it at the source of all things is surely a bold assumption. What in the vastitude of the Universe corresponds to the human mind, finite and conceivable

only in its finitude, I do not pretend to know. The purpose which infuses the cosmos appears to be implicit in it rather than explicit in a cosmic mind. Were it the purpose of some intelligent and powerful Creator, able to direct the course of universal evolution as an architect directs the construction of a house, I believe that creation would have proceeded toward its goal with far less strife and pain, far fewer miscarriages and reversals, than we actually witness.

I conceive the universal purpose as a constant striving in a definite direction, comparable to the incessant onward flow of a river toward its mouth. And, just as, in spite of sandbars, dams, cross-currents and backwaters, the river pushes relentlessly seaward, so the cosmos moves steadily toward the fulfilment of its immanent purpose, despite all the difficulties, complications and frustrations that appear to be inseparable from the creative process. And the end toward which the Universe tirelessly strives is the arrangement of its contents into ever more coherent and harmonious patterns, with appreciation of the ever higher values springing from this superior level of organization—an effort which we can fully approve, and support within the limits of our powers.

Secondly, I have faith in the continuance of growth, by which I understand increase in the richness and coherence of content of any entity no less than increase in size. I am certain that growth occurs, for I have had much experience of it. Crystals grow; plants and animals grow; men grow in body and mind. But all the modes of growth that I know somewhat intimately appear to have definite limits; development slows down, ceases and is sooner or later followed by decay. This is true not only of animal and vegetable bodies but of civilizations and even of minds, so far as we are able to observe them. The things whose growth we are most eager to promote seem always to falter and collapse before they reach the level to which we aspire to lift them. Few men, if any, have attained the spiritual or intellectual heights toward which they strove. Growth seems in the long run to be balanced by decay, evolution by devolution, so that no permanent advance is possible. Hence the need for faith that growth, of whose occurrence we can have no doubt, somehow continues beyond the point where it appears to languish and halt, that some of the products of growth are more enduring than we can demonstrate them to be.

These two articles of faith are complementary. If the cosmos is infused with something corresponding to a steady purpose, then it should persist in this purpose until creation attains the high level toward which it appears to be directed. And this, it seems, can be accomplished only through the continued growth of at least some of the things that it con-

tains. Since all available evidence points to the conclusion that in the evolutionary sequence matter and material conformations precede spirit and prepare the way for it, it is reasonable to look for the ultimate realization of the cosmic purpose in spiritual beings. Perhaps the creative process will reach its goal through the continued growth of certain spiritual beings already existing, or even of all of them; but it is also possible that beings of a higher grade must arise, probably in conjunction with more perfect bodies, in order to become capable of development that will lead to some enduring perfection. Either of these possibilities should satisfy our demand for continued growth.

This faith, that two things of whose existence we are certain are more wide-spread and permanent than can be scientifically demonstrated, appears to be the minimum requirement for a religious attitude towards the Universe. If there is no cosmic purpose of which our own highest aspirations are merely the more pointed expressions, then humanity and its most cherished hopes must be regarded as evolutionary accidents, products of a fortuitous trend of events in a limited region of space that tomorrow may be reversed, since it does not represent a constant universal endeavour. It would hardly be possible to feel a sense of solidarity with a universe that contains nothing corresponding to a purpose; it would stand for nothing to which we could be loyal. And if the creative process cannot be carried to higher levels than we have hitherto experienced, or maintain its culminating points for longer periods than have yet been demonstrated, then we must sadly recognize that the cosmic purpose, however much we may approve its goal, is weak and ineffectual, incapable of the full realization of that towards which it strains.

If we had infallible scientific proof that a beneficent purpose pervades the cosmos, and that it will realize its aim through the continued growth of at least some of its creations, faith would be superfluous, and we should be denied the ennobling experience of striving toward a lofty goal of whose attainability we lack assurance. But these two propositions appear to me sufficiently probable to determine one's loyalties and the course of one's life, and this is all that can reasonably be asked of religious faith.

ALEXANDER F. SKUTCH

One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition.

—WORDSWORTH: "The Excursion," Bk. 4

BHARATARATNA DR. BHAGAVAN DAS

[WE ARE HAPPY to have received, just in time for publication in this issue, the following tribute to the late Dr. Bhagavan Das, who passed away on September 18th, from **Dr. Sita Ram Jayaswal** of the Lucknow University.— ED.]

IN EVERY LIFE there is an abiding philosophy which is expressed variously and it becomes a basis for understanding its worth and significance. The life of Bharataratna Dr. Bhagavan Das was sustained by the philosophy of Theosophy, the Wisdom-Religion. In his life, he worked for the ideals of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. He studied the ancient and modern religions, philosophies and sciences, and demonstrated the importance of such a study through his numerous publications. He went on investigating the unexplained laws of Nature and the psychological powers of man to the last phase of his life.

In India there has been a line of individuals who have devoted themselves to the pursuit of Self in all selves. These *Rishis* have one concern and that is the service of suffering humanity and the helping of those who need help in their struggle for spiritual existence. Dr. Bhagavan Das was true to the tradition of *Rishis*. For a modern man in search of his soul, he was a Lighthouse. In his presence all doubts melted and wisdom flowed. He was truly one of the great, who carry their greatness very lightly.

We are a free country today. But what is this freedom? What is its form? Is it *Swa-rāj* or something else? Right from the beginning Dr. Bhagavan Das took great pains in defining *Swa-rāj*. In January 1923, when he was in Bombay for about a fortnight, he tried

> to persuade the newly formed Swarāj Party of the Congress (a) to formally and expressly accept the definition of Swa-rāj, *i.e.*, Self-Government, as "Government of the People, *for* the People, *by the Higher Self of the People*," that is to say, "*Legislation by the People's best, wisest, and most selflessly philanthropic Elect and Select Elders*," and (b) to agree on a detailed scheme of Swarāj, framed in accordance with this main principle — a chief item therein being the rules for finding out and electing such Elders.[1]

Needless to say that here we find Dr. Bhagavan Das laying full emphasis on the Higher Self in the work of government. Today Prime Minister Nehru and other high-ranking leaders lose no opportunity to point out that ultimately it is the "human element" that matters. Whatever the

[1] BHAGAVAN DAS: *The Science of the Emotions* (Fourth edition, Revised 1953), p. xiii.

plan, whatever the programme, of the Government, its success depends upon this "human element." Dr. Bhagavan Das gave a tangible name to this evasive "human element" and expressed it as the "Higher Self." Unless the individual is motivated by his "Higher Self" his work will be third-rate. The greatest problem in our country today is to improve the quality of this "human element." We need men and women of character, selfless leaders, devoted and honest workers. From where will they come? They will come from those who are dedicated to the "Higher Self." Dr. Bhagavan Das realized this decades ago. It is not too late for us to look within and seek our "Higher Self" in these critical times.

Dr. Bhagavan Das was a philosopher in search of Truth in its totality and universality. He was a world philosopher with a "world-view" containing all in One. He found this Truth in Theosophy and applied it in all aspects of life and society. His book *The Science of Social Organization or the Laws of Manu in the Light of Atma-Vidya* explains the nature of individual and social problems and suggests how it is possible for us to attain "Happiness here" and "Happiness hereafter."

Dr. Bhagavan Das was an authority on Indian psychology. His works, *The Science of the Emotions, Ancient Psycho-Synthesis vs. Modern Psycho-Analysis* and *The Science of the Self* have attained universal recognition and are referred to with great respect. These books provide source material on Indian psychology and contain ideas which have yet to be discovered by many modern psychologists. His scholarly and lucid treatment of human emotions is unparalleled, for it leads one to understand the real role of emotions in life. The keynote to *The Science of the Emotions* is set by the opening quotation in the Foreword:—

> What hast thou to do with riches? What hast thou to do with kin? How shall wife bestand thee, son! that shalt surely die? Seek out *Ātmā*, hidden in the cave within thy heart....
>
> (*Mahabharata*, "*Shantiparva*," Ch. 323, ver. 72)

This quotation may well be taken as the message of the life and works of Bharataratna Dr. Bhagavan Das. This is the song of his life, the main *motif* in his life-art. It is difficult to *know* such a dynamic personality; but in seeking to know him we may know ourselves, for he was one with us. He lived for us and died for us. May we remain loyal to his teachings and try our best to come up to his expectations!

SITA RAM JAYASWAL

THE INFLUENCE OF THOREAU, EMERSON, RUSKIN AND TOLSTOY ON INDIAN THOUGHT

[THE New England Transcendentalists received such quickening of the spirit from India's cultural heritage that whatever helpful influence Thoreau and Emerson have had on modern India is of the nature of payment in kind. **Shri R. Bangaruswami** has done well to bracket with the two Concord friends the English idealist Ruskin and Leo Tolstoy, the Russian novelist, social reformer and practising Christian.—ED.]

INDIA, Empress of the East, sent to Rome, in the heyday of her historic glory, not only spices, pearls and peacock feathers but also thinkers and seers; so many, indeed, that a street in Rome is said to have been occupied by Brahmin astrologers. To India, Europe owes her knowledge of the zero and the decimal system, as also her knowledge of the zodiac. Even now, it has been stated that the art of today has more to learn from the sculpture of India and of China than from that of Greece and Rome.

The Vedas and the Upanishads, the *Ramayana* and the *Mahabharata*, the *Puranas* and the *Bhagavad-Gita*, have all given spiritual and mental nourishment to many an ardent Western scholar. The German philosopher, Schopenhauer, declared that the Upanishads had given him solace in life and he hoped that they would give him solace in death also.

The New World did not fail to profit from India's hoary wisdom. In the nineteenth century a group of writers, dubbed "The Brahmins" by Oliver Wendell Holmes, the well-known author of *The Autocrat of the Breakfast-Table*, interested themselves in studying the sacred books of India. Henry David Thoreau and Ralph Waldo Emerson, who lived on terms of intimate friendship, were the leading lights of this group. Thoreau read with admiration works on Hindu philosophy, which he said he loved, and he tried in his own way to live a part of what he read. He gave up hunting, took to a diet largely of rice for some time and lived alone a life of natural simplicity in the woods in a cottage built by himself, even as the Indian *Rishis* did in days of yore. Thoreau's writings are replete with quotations from the Puranas and the *Gita*. He wrote that in the morning he bathed his intellect in the stupendous and cosmogonal philosophy of the *Bhagavad-Gita*.

Emerson wrote a poem, "Hamatreya," based on a passage in the *Vishnu Purana*, and another well-known one entitled "Brahma."

India during the nineteenth century was politically and intellectually subordinate to Britain. English became the official language, with the hallmark of respectability attached to it, and the English-educated Indian became a gilt-gingerbread phenomenon, as Carlyle might have called him. In the words of Dr. K. R. Srinivasa Iyengar:—

> A new generation grew up in the towns and cities, completely anglicized in outlook and given to derogation of things Indian. Wandering between two worlds, the dead past and the unborn future, the newly educated Indian became, for all his airs of superiority and self-assurance, an utterly rootless creature, without convictions, without controlling foci or regulating frames of reference.

These youths neglected Sanskrit and their respective mother tongues, in which were enshrined the country's wisdom and that of the ages. But this dark night was at last followed by a brighter dawn: a vigorous spirit of nationalism and *swadeshi* arose. A hopeful renaissance began which made some Indians yearn for the sweets of their own literary heritage even if it came to them through Western minds: Sir Edwin Arnold, Max Müller, Sir John Woodroffe and many others were read. Nor was this all. The books of great Western writers like Thoreau, Emerson, Whitman, Ruskin, Carlyle and Tolstoy, with their love and reverence for the Indian way of life, at least in certain aspects, coupled with their own contributions to the world's knowledge and literary richness, attracted the attention of a few Indian students of English literature. These scholars did not conceal their great admiration for these writings. So, just as Hanuman learnt the value of his great achievements only after they were praised to him by Angada, so modern Indians came to value the greatness of their heritage by the encomiums lavished upon it by Western admirers. Old ideas in alluring new garb captured many minds and imaginations and inspired activity.

Mahatma Gandhi, who more than any one else in India dominated the political scene for three decades and made the country's history, took to reading appreciatively the writings of these authors.

Let us first consider Thoreau. We learn from his biography that he refused to pay the poll-tax as a protest against his Government's support of slavery. Consequently he was at last arrested and lodged in the village gaol for a night. But on the next day he was released, the fine having been paid by one of his relatives. Later Thoreau embodied his thoughts on civil disobedience in a paper which Gandhiji styled a "masterly treatise." It suggested to him a name for his own "Civil Disobedience" Movement in South Africa, a method which, later introduced in India, secured *Swaraj*.

Gandhiji was, however, conscious of the limitations of Thoreau. For one thing, according to him, Thoreau was not an out-and-out champion of non-violence; for another, he probably limited his breach of statutory laws to the revenue law, *i.e.*, refusing to pay taxes. Gandhiji moulded and improved the technique of Thoreau's non-violent weapon in the light of his own experience, knowledge of Indian conditions and further studies, making it a branch of *Satyagraha*, Truth-Force or Soul-Force. Moreover, Gandhiji cited the example of Thoreau as one of the few who brought about the abolition of slavery, and quoted the two following passages from his writings:—

> I know this well, that if one thousand, if one hundred, if ten men whom I could name — if ten *honest* men only — aye, if *one honest* man, in this state of Massachusetts, *ceasing to hold slaves*, were actually to withdraw from this copartnership and be locked up in the county gaol therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be, what is once well done is done for ever.
>
> I have contemplated the imprisonment of the offender rather than the seizure of his goods — though both will serve the same purpose, because they who assert the purest right and consequently are more dangerous to a corrupt state, commonly have not spent much time in accumulating property.

Thoreau's philosophy of simplifying the complexities that overwhelm modern life is quite congenial to Indian thought and quite in consonance with its ideals, and it finds echoes in Gandhiji's life. "I introduced as much simplicity as was possible," wrote Gandhiji in Chapter XXII of his autobiography.

Thoreau's love of walking and his extolling of its virtues also found a ready response in Gandhiji. Nay, he even made use of walking to serve political ends, as in his famous Dandi March during the days of the Salt *Satyagraha*, and later his Noakhali walking tour to bring about Hindu-Muslim unity. If Thoreau praises the virtues of walking and of "ruminating while walking," Gandhiji called it the "prince of exercises." Gandhiji's advocacy of Nature Cure possibly may also be traced to Thoreau.

The influence of John Ruskin on Gandhiji was also profound. Ruskin wrote in a powerful and luminous manner and his thoughts, which he clothed in superb language, were also both powerful and luminous. His *Unto This Last* gripped Gandhiji heart and soul and, to quote his own words, "brought about an instantaneous and practical transformation" in his life. He translated the book into Gujarati and called it *Sarvodaya*,

which means "universal welfare." As clearly understood and summarized by Gandhiji, the main teachings of *Unto This Last* were that the good of the individual is one with the good of the community, that each, whether barber or lawyer, has the same right to earn a livelihood from his work and that the life of the tiller and the craftsman is the life most worth living. "I arose with the dawn, ready to reduce these principles to practice," wrote Gandhiji. And he was as good as his word. In his mental outlook and his approach to the problems of life Gandhiji became what he later described as a farmer and a weaver.

But Gandhiji was even more intimately connected with Leo Tolstoy than with any of the other writers previously mentioned. Early in life he had come under the spell of Tolstoy's ideals; also, he acquainted Tolstoy by letter with the details of the Civil Disobedience Movement in the Transvaal; the news, it is recorded, touched the heart of the old Russian and in his reply he expressed his happiness at coming into contact with Gandhiji. Gandhiji's next letter in 1910 made Tolstoy think of him as a person very close to him and made him observe that Passive Resistance was a question of the greatest importance, not only for India, but for all humanity. Gandhiji's final letter in the same year, which was that of Tolstoy's death, mentioned in particular his opening of the Tolstoy Farm in collaboration with Mr. Hermann Kallenbach. Replying to this, Tolstoy reiterated his faith in passive resistance as nothing other than "the teachings of love uncorrupted." The sympathy and esteem of this great Russian author and philosopher must certainly have contributed in shaping the Mahatma of future years.

Besides Mahatma Gandhi, there have been other leaders of India who looked to these great Western writers for guidance and who imbibed their ideals and their ideas. Rabindranath Tagore's Santiniketan perhaps owed its inspiration to Tolstoy's school wherein he himself taught the children of the serfs. Pandit Jawaharlal Nehru explains anarchism in his *Glimpses of World History* by a quotation from Thoreau: "That Government is best which governs not at all; and when men are prepared for it that will be the kind of government which they will have." Shri C. Rajagopalachari had read Thoreau even before he had contacted Gandhiji. Dr. C. P. Ramaswami Iyer, as great a scholar as he is a statesman, made Thoreau, Emerson and Whitman the subjects of three broadcast talks in 1945. Another great scholar and patriot, V. V. S. Iyer, translated Emerson's essays into Tamil many years ago. Thoreau's *Walden* has also recently been rendered into Tamil.

Indian educationists have always exhibited a partiality for the writings

of Ruskin and of Emerson. Ruskin's *Sesame and Lilies, Unto This Last* and *The Crown of Wild Olive* have been prescribed for detailed study by undergraduates in Indian schools and universities. Emerson's *Essays* also are often included as prescribed reading, especially his essay on "History"; and at least one doctoral thesis on Emerson has been submitted to an Indian university. Tolstoy's short stories have been told and retold for children and numerous Indian students have read and loved them. Some of his novels, too, have been translated into Indian languages. Thoreau, and Thoreau alone, had remained unfamiliar to Indian students until 1953 when the Andhra University made history by prescribing an abridged edition of *Walden*. The year after this edition, prepared by Dr. K. R. Srinivasa Iyengar, was adopted was the centenary year of the publication of *Walden*. It was used as a textbook for Intermediate students, so that thousands have been given an insight into the life of plain living and high thinking adumbrated in that book. It is likely that other universities may copy this example.

But with all this can we honestly say that the average educated Indian has thoroughly familiarized himself with the works of these great writers? I should say, No. Much remains to be done to educate the young as well as the old by producing in the various Indian languages cheap editions of the collected wisdom of these Western thinkers. One hopes that the Southern Languages Book Trust and the National Book Trust established by the Government of India and the Sahitya Akademi, will do something in this direction. Great men, from the East or from the West, souls of vision and judgment whose greatness defies geographical frontiers, are the real pilgrims of humanity; they may be the beacons of every country and nation which turns to them for enlightenment. Their greatness is born of "simplicity, goodness and truth" as Tolstoy would have it. Their riches are not confined to gold and other precious metals but embrace the whole universe of Love. They live with God and their voice is as sweet "as the murmur of the brook and the rustle of the corn."

Let us then mingle "the pure Walden water with the sacred water of the Ganges," as Thoreau said.

R. BANGARUSWAMI

INTIMATIONS OF IMMORTALITY

[**Mr. Peter de Morny,** who has already contributed many thoughtful articles to our pages, refers to the increasingly acknowledged phenomena of extra-sensory perception in order to support his inference that they represent the outcome of the mortal mind's unconscious drawing upon a mightier consciousness — a Divine Mind. The point is of importance. We recommend Mr. de Morny's reflections to our readers, with the suggestion that they may find it interesting to compare the ancient concepts re-expounded in Theosophy under the names of *Akasha* and the Astral Light, the respective universal registers of Universal Ideas and of lower phenomena. — Ed.]

It has always seemed probable that an all-inclusive explanation might one day be found for the numerous forms of extra-sensory perception. Attempts to apply different hypotheses to each separate manifestation have so far ended inconclusively, and obviously if any single explanation could be found to cover all the phenomena, it might reasonably be assumed to be the true one.

A study of comparative religion reveals that such an hypothesis does, in fact, exist, and, since it is a feature of all the major world faiths, it has the recommendation of being universal. In his Preface to *Back to Methuselah* Bernard Shaw wrote: "The test of a dogma is its universality."

The dogma in question is that of the omniscience of the Supreme Being. "Allah is all-knowing" comes the chant from the Muezzin's Tower in the Middle East. "Nirvana is all-knowingness," proclaimed Gotama, the Buddha. The ultimate Truth, according to the Vedantins, is Pure Consciousness. To the Divine Mind conceived of as God, the Jew and the Christian have always ascribed omniscience. The scientific confirmation of these theological views comes from statements made by a physicist of the stature of Sir James Jeans, who wrote in his book, *The Mysterious Universe*: "The universe can best be pictured. . . as consisting of pure thought," a view with which Eddington showed himself to be in agreement when he asserted in *The Nature of the Physical World* that "the stuff of the world is mind-stuff." And since man must be conceived of as being of the same essential substance as the rest of the universe, he must be considered from this premise to be primarily a mental being, and, in that sense, the "son" of the Source of all things, the likeness of Mind.

At the end of the last century Dr. Richard Bucke made an excellent case for man's essentially mental and spiritual nature in his book *Cosmic Consciousness,* which postulated the existence of a higher consciousness

than that manifested by the average human being, although accessible to him; as much higher than the normal human mentality as that is above animal consciousness. This cosmic consciousness was, according to him, like the Buddhist's Nirvana, a state of all-knowingness, a common pool, as it were, of infinite knowledge upon which the individual mentalities of men could draw once they had made contact with it. It was his contention that many people known to history had drawn very considerably upon this source and that this accounted for the geniuses, seers and prophets of all eras. Most people make temporary, though usually unrecognized contact with it through the various fairly common extra-sensory experiences, such as precognitive dreams; inexplicable warnings; the feeling of "I've been here before"; thinking vividly of someone long absent from the conscious mind and almost immediately receiving a letter from him or her—experiences all too often brushed aside as coincidences, which would be found to occur more frequently if people did not live so externally, their attention so fully focused upon outward activities.

This hypothesis of a state of omniscience of which all sentient creatures are partial expressions and to which all have access, conscious or unconscious, certainly does provide that over-all explanation for which metaphysical thinkers have so long been seeking. Not only would it explain the extraordinary "instinctive" knowledge whereby insects, birds and animals provide for their own needs, birds knowing when to emigrate and insects how to organize a complete totalitarian state, but it would also solve the age-old problem of how man managed to survive in the transitional period of his physical evolution from the lesser creatures, when he was so like the animals as almost to be identical with some of them, yet without the conscious knowledge that would enable him to live the life of a man, which can only come from experience and the use of cultivated reason. We could then assume that he retained a firm hold on the "instinctive" knowledge of the animals until the conscious, reasoning mind became capable of taking charge, that the instinctive knowledge gradually receded from consciousness as the reasoning powers developed. This theory is borne out by the intuitive and even magical knowledge that is still to be found in certain primitive tribes, and also by the psychical powers often possessed by people of low mental development. These could then be viewed as the residue of a former state of spiritual evolution, as the evidence of a once-existent tail in the human frame denotes our biological development.

From a purely practical point of view this theory might suggest that we have lost more than we have gained by outgrowing instinct and acquiring reason. A bird or wild beast provides itself with a home far more easily

than man can do even with the good services of Building Societies. But the existence of extra-sensory perception in the experience of many highly evolved members of the human race would suggest that the present condition of human mentality is a transitional one, an admittedly difficult, unsatisfactory and dangerous state between the instinctive contact with the all-Mind made by the lesser creatures and a conscious unification with it made by the most evolved men of the human race, such as the Buddha and Jesus Christ. In our present state, we have so lost the instinctive connection with a higher consciousness that we doubt even our intuitions and consciences, yet have not succeeded in drawing fully enough on the Source of all-knowledge to acquire the wisdom requisite for adequate self-government—hence our slavery to our own passions and to external, fallible governments.

Nevertheless, to have come to the point when it is obvious that we are provably in touch with something which may be regarded both as infinite and as eternal, is an immense step in the spiritual evolution of mankind. It provides reasonable hope for man's immortality, since if we are actually, even though only momentarily or sporadically, in touch with the same Mind that was in Jesus Christ, we have, to that extent, proof of our continuity as mental beings. Jesus demonstrated omniscience as a prophet and a healer and also in what today would be called clairvoyance, notably in the episode with the woman of Samaria (*John*, 4: 15-29), who was quick to see and acknowledge that his all-knowingness in regard to her personal life proved his unity with God. "Come see a man, which told me all things that ever I did: is not this the Christ?" In that religious age it was, perhaps, easier to recognize the signs of a man possessed of a higher consciousness and manifesting omniscient Mind. A further instance of this clairvoyance is found in *John*, 2: 24, 25 when it is said that Jesus "knew what was in man." This is of course pure clairvoyance as distinct from trance mediumship. It is the seeing which comes from omniscience, not one finite mentality reading the thoughts of another or being a medium of knowledge between a visible and an invisible entity.

Dowsing by map would also be covered by this theory. The attribution of this power to magnetism or some other physical cause becomes untenable if, as has been proved, water can be located by a diviner reading a map; his approximation to omniscience on this point would indeed seem to be the only reasonable explanation.

Both precognition and retro-cognition could be explained by this hypothesis. The dreams of Joseph came as the result of his conscious communion from boyhood with a higher Mind than that manifested by his

envious brothers. J. W. Dunne, with his carefully verified precognitive dreams, seems to have been able to cultivate this faculty. Indeed precognition is one of the commonest ways whereby people experience momentary at-one-ment with what we postulate as an all-knowing Mind. Although I have never considered myself "psychic," living alone, as I do, very quietly, I have an excellent opportunity to watch and record such experiences. One of the most frequent is that of receiving a letter from someone who has come vividly to mind a short time before it has fallen through the box. It has long been evident that these occurrences over a considerable period of time could be explained as neither coincidences nor telepathy, nor thought-transference; for posts are erratic and many of my letters come from great distances. It would be impossible for the writers to gauge just the moment when I was receiving their correspondence and so be able to "send me a thought." I have long felt that the most obvious explanation was that I have known something through a source far greater and more knowledgeable than my own conscious mentality. Retrocognition, in the form of recalling past "lives," more common in the East than in the West, although many well-authenticated cases have been recorded of people "remembering" places they had never seen before or feeling that something was happening to them that they had previously experienced, also fits convincingly into this theory.[1] A modern seer has suggested that ghost-seeing is, in fact, retro-cognition, an escape by an unfettered mind from the time sequence, enabling it to see the event in the past which is supposed to have caused the "haunting." This, as he pointed out, would explain the fact that the ghost never attempts to harm the seer or to be aware of his presence.

Telepathy, which both J. W. Dunne and Whately Carington have described as "mind-sharing," has never fitted in comfortably with the hypothesis of thought-transference and is more rationally explained, as both these researchers agreed, by the possibility of two people "meeting" on the same wave length of the cosmic consciousness which is the "parent mind" of all men.

Inspiration, intuition and all instances of extra-sensory perception, which have either "warned" people of coming dangers or saved them from peril, confirm the theory of an attunement with omniscience, as also

[1] Many people have testified to having had experiences similar to that recorded by Sir Walter Scott when he wrote :—

"Yesterday at dinner-time, I was strangely haunted by what I would call the sense of pre-existence — *viz.*, a confused idea that nothing that passed was said for the first time — that the same topics had been discussed, and the same persons had stated the same opinions on them."

do men like Leonardo da Vinci and Swedenborg whose range and depth of mental powers and achievements seem miraculous to the ordinary man. In the case of the latter we have to believe that he was either insane or a charlatan, for which we have no shred of evidence, or that this notable scientist-philosopher-psychic lived during his earthly life in an extension of ordinary consciousness, communing not only with invisible as well as visible men, but with what he called angels—presumably entities in a higher state of spiritual evolution. His demonstrations of a vast inner knowledge independent of space-time, recorded during his life by highly reputable people of his period, defy any other explanation than that of a manifestation of cosmic consciousness. He informed people at a party in Amsterdam of the very moment when the Emperor Peter III of Russia died. He enabled the widow of the Dutch ambassador in Stockholm to find some important papers belonging to her "dead" husband who was the only one to know their whereabouts. As a result of the information gained by Swedenborg, from what he called the spirit-world, they were found in a secret drawer the existence of which no one knew. The philosopher Kant testified that Swedenborg had described from Gothenburg a fire raging in Stockholm, 300 miles distant, and was able to give details of its course, although the official news of the event did not reach Gothenburg until three days later, when all that the seer had related was confirmed.

These isolated cases of superior mental or psychic powers possessed by certain members of the human race give some indication of what life may eventually be when such powers are perfected and possessed by all men. According to Swedenborg, the "angels" have already achieved this state. And if we think of angels as evolved human beings—and this is confirmed by Swedenborg's statement that "there is not a single angel in the universal heaven who was originally created such...but all...are from the human race"—the theory that spiritual evolution is the purpose of life and that in every man there is a spark of the Divine which makes evolution possible, would seem to be confirmed.

Our hope of immortality lies in the fact that we are, here and now, manifestations of mind, or consciousness, which appears to have the capacity to expand into a state of omniscience. This would be for man to "awake in His likeness," the likeness of divine, omniscient Mind; in which case all genuine experiences of extra-sensory perception are seen to be of incalculable value, testifying, as they do, that man is in immediate and effective touch with the Eternal.

PETER DE MORNY

PARALLEL STORIES IN INDIA AND IRAN

[**Professor M. A. Shushtery** brings together some striking parallels from the legends of the two countries of Iran and India, whose racial cousinship has long been kept alive by cultural interchange.—ED.]

SUDABA (in Semetic form, So'da) was the apparently Semitically named daughter of the King of Hamavaran (in Arabic, Himyar), *i.e.*, Yaman, in South Arabia. Ka-us is a contraction of the name Kavi Usha. In the Vedas he is mentioned as Kavya Ushana, who installed Agni as the high priest of the Aryans. He was the leader of heavenly cows (the clouds) to pasturage. He made the *vajra*, the mace with which Indra overpowered the demon Vritra. According to *Dinkard* (a work in Pahlavi) Kavi Usha had an ox to whom all disputes concerning frontiers between Iran and Turan were referred. An intrigue of the Turanians led Kavi Usha into killing this ox. Kavi Usha constructed seven castles on Mount Hera Benzaiti (Alberuz), one of gold, two of silver, two of steel and two of crystal. He married Sudaba, daughter of the King of Hamavaran. She was non-Aryan and, when she came to Iran as Queen, she fell in love with Prince Siavaksh and tempted him in vain. Siavaksh (in Avesta, Syavarshana) was noted as a virtuous, just and brave prince. He was loved and respected by all Iranians, and after him a cult known as the cult of Siavaksh spread in Iran, similar to the cult of Ramachandra in India. In Iranian legends he takes the place not of Rama, but of Sita, for trials of chastity and fidelity. He was accused by Queen Sudaba of evil intentions towards her, which was exactly the opposite of the truth. Ka-us grew suspicious, and Siavaksh, to prove his chastity, passed through the fire. Firdousi says:—

> After praying to his Lord, the prince urged his black horse through the fire and disappeared from the sight of the people. None could see him or his horse. After some time, he reappeared with smiles on his lips and came safe out of the fire. There was unusual joy. Each (among those present) congratulated the others, saying that God had saved and showed mercy to their innocent prince.

Bana, King of Shonitapura, had a daughter named Usha. She saw Aniruddha, grandson of Sri Krishna, in a dream and fell in love with him. She did not know the dwelling place of the unseen beloved, but she described him to her maid-companion named Chitralekha, who knew magic. By her *yogic* power she discovered all about the prince, went to Dwaraka and carried away Aniruddha while he was asleep. After meeting, the two

lovers passed a few days together in the privacy of Usha's apartment. The chief of the guard found a change in Usha, suspected something and informed the king. Bana paid a surprise visit and found his daughter with a young man. He commanded his men to arrest the prince, who after a brave stand had to yield. Bana tied him with serpents twining. The sage Narada gave the news to Sri Krishna and he, with Balarama and other selected warriors, attacked Shonitapura and after a hard fight rescued Aniruddha from prison. Bana made over his daughter to Aniruddha and all returned home safe.

Similar is the story of Manizeh, daughter of Afrasiyab, the great enemy of Iran, though, because of the narrator's taste, there are some differences of detail. Beezan, the favourite hero of Iran, met Manizeh in the pleasure ground. Manizeh fell in love with him and carried him away to her home, making him temporarily senseless by giving him a drug mixed with wine. When Beezan was brought back to consciousness he found himself in the home of Afrasiyab. There was no other way but to reconcile himself to the situation. For a few days he had delight with Manizeh. At last the chamberlain of the palace got wind of the trouble in the harem. He reported to Afrasiyab. Like Aniruddha, Beezan defended himself well but at last had to surrender. He was imprisoned in a deep pit, in heavy chains. King Hu Sravas (Kai Khusroe) of Iran, after offering up prayers, took up a cup which was a mirror for all things out of sight and in it saw Beezan fettered and imprisoned in a pit. Rustum, grandfather of Beezan, with Giv and other selected warriors, was despatched to rescue him. Rustum reached Turan as a merchant and, guided by Manizeh, went to the pit and rescued Beezan. He and his companions fought with Afrasiyab and defeated him, and returned safe to Iran with Manizeh.

Arjuna, the great hero of India, while following the *ashvamedha* horse[1] to proclaim the suzerainty of his brother Yudhishthira over surrounding kingdoms, reached the territory of his own son, named Babhruvahana. The son asserted himself. They fought a hard battle and Babhruvahana wounded his father to death. But Arjuna's father-in-law had a magic jewel in his treasury, which had the power to restore a dead man to life, and this was brought by Ulupi, Arjuna's wife, and, when it touched Arjuna's body, he returned to life. In Iran, Rustum, the great hero, parallel to Arjuna, had a son named Sohrab, who had lived with the Turanian king Afrasiyab

[1] Before a king could proclaim his paramountcy with a Horse Sacrifice, the sacred horse was set loose to wander through the land. Wherever it went the rulers had to acknowledge the sacrificer's paramountcy or do battle with an army which followed the horse.

and on his behalf invaded Iran. Father and son fought, and the son proved himself stronger than his father, but in the end he received a deadly wound. A drug named Nush-daroo was the only remedy for such a wound and it was available in the treasury of King Ka-us, who refused to give the drug. Sohrab died. Parallel stories of son fighting with father are narrated by Chinese and German writers.

Stories about *svayamvara* or selection of bridegrooms by princesses are told in both India and Iran. The father of the princess to be married used to announce the date of the *svayamvara* or the princess' selection of a bridegroom, and nobles who desired to marry her assembled. The future bride used to indicate her choice by garlanding one of them. The stories of Draupadi and Damayanti in India and Hu-taosa or Katayoon in Iran are parallel.

In ancient legends, lovers are shown to have fallen in love upon seeing their unknown beloveds in dreams or upon hearsay as to their beauty or valour. Such was the case of Tahminah, who had heard of Rustum's heroic deeds and of Rukmini, daughter of Bhishmak, King of Kundinapur, who came to know about Krishna's wisdom and exploits.

The love story of Hu-taosa and Vistaspa had become so popular that, according to Chares of Mytilene, it was drawn on the walls of the royal palace, temples, private and public buildings. Chares has written a life of Alexander in ten volumes and Athenæus quotes from his work in his book entitled *Deipnosophistæ* the story of the love of Hu-taosa and Vistaspa, but the names and place are changed. Instead of Vistaspa, we have his brother Zariadres (in Avesta, Zari wairi and, in the *Shah Nama*, Zarir) and the name Hu-taosa (in the *Shah Nama*, Katayoon) is mentioned as Odates (in Persian, Hu-data).

Athenæus writes that Hystaspes (Vistaspa) and Zariadres were two brothers, children of Aphrodite and Adonis. Hystaspes ruled over North and West Iran, including Caucasia, and the neighbouring king named Omartes (in Persian, Hu-martiya) was ruler of a land still farther to the West beyond the river Don. He had a daughter named Odates. She dreamt of Zariadres and fell in love with him and likewise Zariadres saw her in a dream and loved her. After some time, Omartes, following the Aryan custom, announced the date of the *svayamvara*. Nobles assembled. Among them was Zariadres. Odates anxiously looked round and Zariadres pressed forward to her. She gave a searching look and found him the person with whom she had fallen in love in a dream, whereon she filled the golden cup with wine and presented it to him. According to Firdousi in the *Shah Nama* Hu-taosa or Katayoon presented a wreath of

flowers, which is close to the custom prevalent in ancient India.

There are other parallel stories in the Vedas, the *Mahabharata* and the *Shah Nama*. Some have been filtered into other works such as the story of Hatim, known for generosity. Like Sri Krishna, he married the daughter of the chief of bears (Jambuvat in Krishna's story) and received a jewel of special qualities, and like the Buddha he offered his body's flesh to a hungry beast. The work now entitled *Anwar-e-Sohaili* or *Kalila and Damana* was originally a work in Sanskrit named the *Panchatantra*. It was translated by an Iranian philosopher-physician, named Barzuya, into Pahlavi and the Pahlavi translation was retranslated into Syriac. The Pahlavi translation was lost, but the Syriac retranslation was translated in the eighth century into Arabic and from Arabic into classical Persian by various writers in verse and prose. Last among these translations was *Anwar-e-Sohaili*. *Yuzasef* [Buddha Sattva] *and Bluhar* [probably *varahara*], originally a work in Sanskrit, was translated into Pahlavi and from Pahlavi into Syriac. The Pahlavi translation was lost, but the Syriac retranslation was translated into other languages.

M. A. SHUSHTERY

ALL-AFRICAN PEOPLES CONFERENCE

Early December sees the opening of the All-African Peoples Conference at Accra, Ghana, which meets to consider non-violent methods for use in the fight against racial domination in Africa, so that "justice can be done to the greatest number without the need to resort to violence." Jordan Ngubane in *Indian Opinion* of South Africa (founded by Gandhiji) — as reported by *Peace News* of October 24th, 1958 — has tried to indicate the mission and purpose of the Conference. Its aim is not to forward ideological interests, whether Communism or the fanatical exclusiveness of "Africa for the Africans."

> The Conference . . . seeks to create a climate of political affinity within which the African can feel he is wanted: within which he can feel that his reality as a human being is recognized and respected. It also seeks to establish a cultural world within which the African, whom the men of apartheid reject and oppress, can find scope for a life which is more satisfying emotionally. . . .
>
> Having been denied liberty for centuries, we are inspired by only one desire: to see a world in which human beings shall find joy in seeing their fellowmen enjoying that freedom they want for themselves. And in giving reality to this freedom we are going to use the best in the wisdom of the East, the best in the civilization of the West, and the best we have learnt in the centuries we have striven to uphold the dignity of Man . . . .

Here speaks the voice that should animate and inspire every gathering of nations, of whatever race, since unity and freedom can never remain such unless they include all "without distinction of race, creed, sex, condition or organization."

NEW BOOKS AND OLD

A STORY TO BE RETOLD MANY TIMES*

THIS VOLUME covers the period between March 1947 and the 30th of January, 1948, opening under the shadow of Partition and closing with the tragedy which crowned it. The story it tells has been told before, by Tendulkar and others, and will be told and retold many times down the ages. It is one of those stories which cannot be repeated too often. Pyarelal writes well. He was, as everyone knows, one of those whom Gandhiji trusted most and to whom he gave his full confidence.

The life of Gandhi will most certainly become the source of a new scripture; for he won for men and gave to them the knowledge that is more than an equivalent for force. The master of mechanics laughs at physical strength; he manipulates. Force is the resource of helpless fear and blind brutality. Terror is ignorant. A master of men, Gandhiji manipulated the human heart. Great works are performed, not by strength, but by gentle perseverance, patient persuasion. When, under the influence of Gandhiji, one whose badge had been arrogance and hate made a straight and candid confession of his guilt publicly, the effect was instantaneous. "Are you responsible for the Great Calcutta Killing?" the crowd demanded of him. "Yes, it is my responsibility," he replied. The change had come; it was miraculous. Truckloads of weapons were brought in and laid at Gandhiji's feet. The fighting was over in Bengal and though flare-ups did occur subsequently they quickly died down.

Within the limits of family, clan, tribe and nation men have on the whole lived together in peace, making provision for themselves and each other through sharing. For their guidance they have framed rules, rules like the rules of cricket and football, rules that are called laws. Slowly, down the centuries, man has enlarged his circle of intimates to include people of other families, other clans, other tribes, other denominations. These extensions of consciousness have been made painfully, through compulsions of various kinds. The compulsions of the present day demand a further enlargement of the heart and mind. Man is faced with extinction unless he can include within his family circle those of other races, nations, colours. The choice is, as it has always been, his.

Foremost of the pioneers in this new expanding movement of the spirit, Mahatma Gandhi will continue to guide us down the years as other great religious leaders guided our forebears into new periods of history, the advent of which their martyrdom heralded.

The transient problems with which he dealt will dwindle in importance as the years go by. The way the challenge of violence was met will be remembered. Once the decision on Partition had been taken, discussion of alternative courses ceased to be relevant. The plan of June 3rd was not an imposed award. The Congress leaders saw no other way to eliminate the Anglo-Muslim bloc which was sabotaging the administration of the country. Mutual recrimination and allegation were the order of the day. The situation was intolerable. Patel asked the Congress to face facts, to eschew emotionalism and sentimentality. The leaders were afraid that all

* *Mahatma Gandhi : The Last Phase.* Vol. II. By PYARELAL. (Navajivan Publishing House, Ahmedabad, 887 pp. 1958. Rs. 20.00; 30*s.*; $ 5.00)

the toil and sacrifice of years of struggle would be lost. They had worked for independence and they had to see that as large a part of the country as possible became free and strong. The price? The biggest migration of population in recorded history. Hundreds and thousands of innocent lives. A demoralization which permitted murder, massacre and rapine as well as dishonesty and corruption in public and private affairs.

It was a challenge of a magnitude few countries have ever been called upon to face.

Out of the ruins of his dream of Free India Gandhiji set about rescuing as much as possible, retrieving what could be saved, healing and rehabilitating the wounded. He had opposed Partition with every fibre of his being but he rallied to the side of his colleagues loyally, standing beside them in their time of trial, adding his strength to theirs. The situation was one for which he was not responsible, which he had tried desperately to prevent; yet he was blamed for it. Dissatisfaction with him and his methods grew steadily despite his successes. Mistrust, misunderstanding, slander, scorn, abuse and, finally, death were his immediate reward; the love and veneration of the humble millions for generations to come, his final one. Of those who participated in the solemnities attending the advent of independence he said, "Let theirs be the music, the glory, the gold; mine be . . . the maimed, the halt, the blind in the rain and the cold."

LILA RAY

The Flame and the Light: Meanings in Vedanta and Buddhism. By HUGH I'ANSON FAUSSET. (Abelard-Schuman, London — New York. 232 pp. 1958. 25*s*.)

Mr. Hugh Fausset's latest book is a record of a search for a practical philosophy or mode of living, and, as there are many people engaged in a similar search, it should prove a valuable help to a great many seekers. He has found what he was looking for in the traditional knowledge of India, supplemented by the teachings of Gautama, the Buddha. This is a very intimate book and wisely its author has made no attempt to remain an impersonal figure hovering in the background, as many writers have remained whilst expounding their philosophies. Instead, he has given his readers a brief but clear account of himself in his youth, a clergyman's son, reared in a vicarage and yet almost indifferent to the ideas which meant so much to his parents. He was unable to accept the vicarage claim that Jesus was

> the only real mediator between God and man, who broke into history at a certain point in time and absolutely transformed the human situation.

Nor could he accept the vicarage view of the uniqueness of Christianity. There had been other Divine Messengers besides Jesus, and although the message Jesus delivered was probably singularly well suited to the needs of Western man, it could not be considered to be of an entirely different nature to those of the other great world teachers.

> A true Master, according to the Eastern tradition and practice, embodies the truth for the disciple and transmits it directly, as a lit candle can light another. He presents the reality which is present, but as yet imperfectly released, in the disciple, and his purpose is to help the disciple to realize, in the Indian phrase, the eternal *Guru* or Teacher in himself. When he has succeeded in doing this, the need of eternal Master and mediator is over. In short the aim of the Master is to prove himself superfluous, since what he essentially is, the disciple is too.

Having obtained a key to greater understanding from the Vedas, the Upanishads, the *Bhagavad-Gita* and the sermons of the Compassionate and Awakened One, the author of this book was able to discover a great deal in

Christianity which was previously hidden from him. For the truths seen glistening in the depths of the great religions are the same truths, and an understanding of one expression of them invariably leads to a better understanding of another expression of them.

> With the gradual unfoldment of his inner being the aspirant after Truth must outgrow the limitations of his church, however indispensable they may be at the initial stage, attain to a universal outlook through an intensive process of spiritual culture, and learn to love and respect *all* faiths extant in the world.

So wrote Swami Tejasananda, and, if any book is going to help a reader to attain this "universal outlook," it is this latest work of Hugh Fausset's. *The Flame and the Light* is a spiritual testament of outstanding beauty and sincerity, a book which the reviewer finds it difficult to write about without appearing to be extravagant in his praise. In reviewing Hugh Fausset's earlier work *Towards Fidelity*, Richard Church wrote: "I urge all distressed people, and all happy ones too, to get it." I cannot do better than borrow Mr. Church's words and apply them to this book also.

KENNETH WALKER

Philosophy of the Buddha. By A. J. BAHM. (Rider and Company, London. 175 pp. 1958. 12*s.* 6*d.*)

This book would be better if it were a little less clever. Its author, Professor of Philosophy in the University of New Mexico, spent a year as a Fulbright Research Scholar at the University of Rangoon, and has studied the *Vinaya* and *Sutta Pitakas* intensively. The impression produced by the result is curiously mixed. The whole philosophy of Gautama is seen by Professor Bahm as consisting of dialectic variations on one theme, which is defined on p. 15 as follows: "Desire for what will not be attained ends in frustration; therefore, to avoid frustration, avoid desiring what will not be attained." This statement will be recognized as a paraphrase of the Four Noble Truths. Since the author is in effect solely concerned with those aspects of Gautama's teaching which can be called in Buddhist terms "mundane right understanding" (the transcendental aspects being beyond the scope of academic philosophy), the formulation, understood as so restricted, is not without merit.

The weakness of the author's approach, however, appears in the development, in which he seeks to show that the eightfold path is not part of the original teaching. Yet in later chapters this path is accepted as genuine and equated with Nirvana itself—in one sense, of course, quite justifiably. Indeed Chapter 7, entitled "Nirvana," is in many respects the best in the book. The following chapter, "Dhyana," illustrates the difficulty of depending purely on translations, a difficulty of which the author is not unaware. Thus on p. 92 the *jhāna*-factors *vitakka* and *vicāra* are quoted as "reasoning and investigation," a somewhat unhappy rendering. This vitiates the discussion of these states on pp. 102ff.

The final chapter, entitled "Criticisms," is mainly intended to show the superiority of the author's own philosophy to that of Gautama. This end the author manifestly has not attained; he would have avoided frustration if he had refrained from desiring such an end. In fact the main fault of the whole is overconfidence—undertaken with a little more humility, this could have made a fine study of its subject; even so, it still repays careful reading.

M. O'C. WALSHE

The Western Response to Zoroaster. Ratanbai Katrak Lectures, 1956. By J. DUCHESNE-GUILLEMIN. (The Clarendon Press, Oxford University Press. 112 pp. 1958. 25*s.*)

The Ratanbai Katrak Lectures delivered by Professor J. Duchesne-Guillemin at Oxford in 1956 are fortunately preserved in this scholarly book closely packed with information, which will certainly help Western as well as Eastern Iranists in their study of Zarathushtra's religion and the ancient Avesta and later Pahlavi sacred literature of the Zoroastrians. It is not a treatise on the religion itself but essentially an account of the efforts made by Western scholars to study, translate and interpret the ancient Iranian languages and sacred literature.

The author takes the reader on a journey through the prehistory, with many references to the earliest and near-contemporaneous studies made by the ancient Greek scholars, historians and philosophers, nearly all the great men in ancient Greek history having been learned in one way or another in the religion and teachings of Zarathushtra (Zoroaster to the Greeks).

For hundreds of years the sacred Avesta literature was virtually lost to the West, until its discovery by a famous French scholar, Anquetil Duperron, in the middle of the eighteenth century. He brought the Avesta to Western Europe from India, and from then on some of the greatest Western scholars and Iranists took up the formidable task of intensive research, many of them spending their lifetimes on it, a connected account of which will be found in this little volume.

Zoroastrians owe a great deal to the scientific and accurate philological studies of the Avesta by Western scholars, all the important ones being mentioned in this book, together with an excellent Bibliography.

Iranian influence over Greek thought, over Judaism, Christianity and Gnosticism, is brought in by the author by subtle references and quotations. Many statements highly provocative and controversial to the Zoroastrians will also be found in the book, but these are in the main the opinions and interpretations of certain Western scholars and not necessarily those of the author, who has tried his best to remain detached from such statements, confining his lectures to his survey.

Certain inhibitions and prejudices in the minds of many Western Iranists, past and present, who have been afraid to give the highest spiritual connotations and interpretations to the sacred words of the Zoroastrian religion for fear of comparison with Christianity, are unfortunately also noticeable in this book. To many Western scholars the subject has remained a fascinating intellectual pursuit. The selection of a large number of adverse quotations and exclusion of others of undoubted spiritual merit forces me to such a conclusion. Nevertheless I would be doing less than justice to the book, its author and his painstaking study and research if I failed to commend this volume to every student of Zoroastrian religion in the East as well as the West as an intelligent contribution to the existing great library of Zoroastrian literature by an erudite scholar and a great Iranist.

JEHANGIR D. MOOS

Christianity Among the Religions of the World. By ARNOLD TOYNBEE. (Oxford University Press, London. xii + 116 pp. 1958. 8*s.* 6*d.*)

Arnold Toynbee is a master of the generalization. And though to some of his critics this mastery seems to generalize too much, yet to anyone willing to be stirred by his encyclopædic view of history and his great control of it, he

must surely be one of the great civilized men of the day. This book is an exercise in his mastery. He contrasts the religions of the world, often in fascinating detail, and asks, primarily, what they have to contribute to man's spiritual welfare. The confusion between the religions seems at times to preclude their ever having a universal appeal. This confusion is contrasted by some with the simple universalism of Communism and its apparent easy secular appeal. Professor Toynbee deals with this contrast, and he finds in religions a universalism not always appreciated by their members, and a depth and infinity of value not to be found in Communism. "The higher religions all agree," he writes, "... in feeling, and feeling intensely, that Man is not the spiritually highest presence known to Man." Such a generalization marks at once the difference between what he calls the higher religions and the secular religion of Communism. And the contrast in the places of Man in the spiritual and the secular religions is an immediate challenge to define the meaning of Man.

The contrast is also given point by his view as a historian that secular institutions of all sorts have a short life compared with religions. He believes that the role of Western civilization in its secular aspect is going to be a minor one compared with that of Christianity, and that the relation of Christianity to other religions should be a sharing of spiritual perceptions rather than an attempted conquest of belief. In this, too, Professor Toynbee sees a hope not to be found in secularism. Religions can learn how to be varied and make a contribution each to what unites them.

E. G. LEE

Christian Maturity. By E. STANLEY JONES. (Hodder and Stoughton, London. xv + 364 pp. 1958. 12*s*. 6*d*.)

One of the words used today to describe spiritual health is maturity. Mr. Stanley Jones uses it in his new book, with the addition of the word Christian, "Christian Maturity." He thinks that men today are caught between two pressures, one from outside, the other from within. The outer pressure comes from the new environmental world with its incalculable changes, above all at the moment, from the changes that are caused by the discovery of nuclear power. It is necessary for men to be mature to control this outer pressure.

The inner one comes from man's personal life. Men were born for spiritual maturity; yet there are forces within the human temperament which attempt to prevent this fulfilment. From these comes the inner pressure. When they are strongly operative, men are unhappy and restless and are unlikely to secure mature control of outer circumstance. By implication Mr. Stanley Jones places inner maturity first of all; the outer control of circumstance will follow.

How can this inner harmony be attained? His book is an attempted answer to that question. Save for the introduction, an admirable one, the book consists of short readings intended for every day of the year, each reading drawn from the author's own experience, and, it may be added, his spiritual wisdom.

It is a Christian book. That is to say, Christ is the driving power in Mr. Stanley Jones's life and the road to maturity for the author is along what he conceives to be Christ's way. This may be a difficulty for some readers who would wish to share the author's spiritual wisdom. But there is so much passion and generosity within the author's personal religion that much is left over

for anyone to receive who is fortunate enough to possess this book.

E. G. LEE

India's Message of Peace. By A. N. PUROHIT. (The Four Sisters Moni, Nura, Shanti and Narayani, Calcutta. Available from Newman and Co., Calcutta. 300 pp. Second edition, 1957. Rs. 5.00)

True peace of mind is today wanting everywhere. Why is this so?

This little book tries to go to the very heart of the question and give a satisfactory answer. It is not an alluring theory or speciously persuasive argument. It seeks to unfold the meaning of life, kindle conscience, encourage thinking and show that there is a cause behind and a purpose before man. It also points out a practical way, based on the experiences of a large number of saints and seers and supported by the views of some scientists, to gain that purpose of life. The facts provided and the logic followed are so clear and convincing that the reviewer could not help being impressed by the conclusions arrived at and the efficiency of the method pointed out. We should like all people who seek that inner individual peace and outer national and international peace for which we all eagerly crave to read and reflect upon this book.

NARENDRA DEV

The Concrete and the Universal. Swarthmore Lecture 1958. By MARGARET B. HOBLING. (George Allen and Unwin, Ltd., London. 53 pp. 1958. Cloth 6*s.*; Paper 4*s.* 6*d.*)

In one of his Gifford lectures Karl Barth remarked, "God has revealed himself to man in Jesus Christ. What do we know from any other source about God? . . . We know absolutely nothing." Such a view was common enough among Christians a century ago. Few but fanatics would subscribe to it today. Miss Hobling, as a member of the Society of Friends and this year's Swarthmore Lecturer, firmly rejects it. While emphasizing the particular importance of the historical element in Christianity, she acknowledges "the universality of God's gracious dealing with mankind" and the spiritual achievements of non-Christian men and women. As the title of her lecture will suggest, she is concerned to stress the importance of the relation of universal truth to concrete fact. The "vehicle of revelation," she insists, "must also be within history." This is undeniable. But other Masters than Jesus were also vehicles of revelation and parts of human history. To her they did not embody the universal as satisfyingly as the Master of her choice. And so for her there is only one "incarnate Word" and only one historical place in which all may meet in an assurance of salvation. Those who do not thus tie the "Eternal Christ" to one historical person will find much in her lecture that is liberal-minded and, in theory at least, receptive "to the revelations of God given in other faiths which are 'in their degree' also images of God." But they will question whether the tension, peculiar to Christian belief, which she is so anxious to maintain, is as uniquely creative as she suggests. Only bigotry could deny the creative working of Christian belief in history. But only blindness could overlook its destructive and negative compulsions. Are these not due, in some measure, to its having clung too possessively to the concrete at the expense of the universal?

H. I'A. FAUSSET

The Language of Value. Edited By RAY LEPLEY. (Columbia University Press, New York; Oxford University Press, London. 428 pp. 1957. $ 6.50)

This is a sequel to Professor Lepley's earlier *Value: A Co-operative Enquiry* and is a study from a semantic or semiotic point of view of a number of problems encountered in the earlier one, like which it is also a co-operative study. It is not easy to give any fair idea of a work to which many philosophers contribute, because all of them do not hold the same views. Yet, all the essays have the same aim, namely, to clarify the linguistics of axiology. The volume does not exhaust all the questions about the language of value, but it covers a wide range of problems. From the same linguistic point of view, some essays describe and analyze instances of valuation; some discuss problems of the nature and functions of value signs, the distinction between factual and axiological terms, and the role of emotive, cognitive and voluntary elements; and the others attempt to give the logic of normative or value propositions. Professor Hartman's essay is particularly of the third type, and his idea that "ought" is the copula in a value proposition is interesting and important. The essays range between empirical, conceptual and, finally, formal analysis.

The volume is one of the most important in contemporary ethical and axiological literature, and can be recommended to every student of philosophy. Linguistics has become one of the most important strands of contemporary Western thought, and has entered the fields of ethics and axiology also. It is a fine flower of one of the branches of Western philosophy, a result of a Western conviction that how to know is more important than what to know. Methods of knowledge are entangled in language; and so the study and elaboration of language become as necessary as the study of logic. Consequently, if how to know value is important, then the language of value also is important.

Though India's traditional philosophical literature contains a fair amount of semantics, one does not as often miss in it what value the authors are speaking about as in contemporary Western literature on axiological linguistics. This feature may leave the Indian student in unfulfilled expectation when he reads some of the contemporary Western works. But he will not experience this dissatisfaction if he reads the present volume along with Professor Lepley's earlier one, *Value: A Co-operative Enquiry*. Together they tell him what an important section of Western philosophers think and say about value.

P. T. RAJU

The Dublas of Gujarat. By P. G. SHAH. (Bharatiya Adimjati Sevak Sangha, Delhi. 333 pp. 1958. Rs. 15.00)

Anthropology in India is the richer today owing to the invaluable research work of the author as the President of the Gujarat Research Society, and this monograph, appropriately dedicated to the "teeming tribes of India," is an illuminating study of the erstwhile serf tribe of the Dublas, numbering about two lakhs.

The outstanding features of the work are the health surveys (Chapter XVII), the racial classification (Chapter XIX) and the results of the psychological testing (Chapter XX) of the Dublas.

Whatever the derivation of the word "Dubla" might be, if this "quiet and amiable tribe" is also obstinate, they share this trait with at least the Santals, whose *bang* (No) dragging by wild horses will not change to Yes.

The fact that the tribe has its gods and goddesses and priests, but likes to describe itself as Hindu and refuses to work with the Harijans, shows that it

has absorbed the customs of its masters, and alas! their prejudices too. The reasons advanced why the Dubla should be considered as a tribe are very cogent.

One feels despondent that all the schemes for tribal welfare should not have increased the literacy figure to more than 1.6 per cent. The account of the festivals and folk poetry is tantalizing in its brevity. The cradle-song on page 156,

> Whose is this cradle,
> With bells ringing Ghum-ghum,

haunts the ear long after it is read.

Regarding the dosage of civilization appropriate to the aboriginals, the author upholds a programme of dynamic changes. But there is a lurking dramatic irony in his lament that the modern Dubla, like many another reformed aboriginal, is shy of dancing. It is a reminder that old Doctor Rivers's warning notice should not be dislodged so soon.

Although the list of errata is rather formidable, the maps, photographs and statistical data enhance the value of the book, which is sincerely commended to all lovers of the aboriginals, social workers and anthropologists in India and abroad.

CHARULAL MUKHERJEA

Gem Therapy. By BENOYTOSH BHATTACHARYYA. (Firma K. L. Mukhopadhyay, Calcutta. 75 pp. 1958. Rs. 5.00; 9*s*. 6*d*.; $ 1.50)

That precious stones have their secret virtue was well known in the past, as was the interrelationship between man's body and all parts of Nature; therefore it is easy to understand that Ayurvedic medicine has for ages past used gems as curative agents. Now, Dr. Bhattacharyya informs us, a method has been found which brings this otherwise expensive medicine within the reach of all.

Together with the vital properties of the different gems is the true colour, and the use of colour therapy is linked with gem therapy. Tele-therapy can also be brought into use for absent healing.

The author speaks of cosmic rays which are omniscient, omnipotent and omnipresent, and states that gems are mines of these rays. Therefore they can be used to supply a deficiency in any organ of the body and thus bring about the healing of that organ if diseased. All the physician has to do is to diagnose which colour and gem the patient needs and then by this new process the vital properties necessary can be supplied by the particular gem.

It is to be hoped that a greater recognition of the similarity between man's body and the whole of Nature, and of a connecting medium between all parts of the cosmos, will slowly lead our physicians to get back to more truly scientific methods of healing than the dangerous drugs discovered and discarded today with unfailing regularity!

E.B.

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** recounts this month an important conversation, in which he elicited from Miss Stella Mead, a noted writer of children's books, her observations on some of the evil influences now acting upon children. THE ARYAN PATH has more than once protested against horror comics, which coarsen the imagination, smother the bud of dignified and lucid speech and thrust the child away from the true delight of literature.—ED.]

IT WAS GOOD to see my old friend Stella Mead again after nearly four years. Stella has travelled in many continents and is a well-known writer of children's stories with over a score of books to her credit. Her book of *Tales from Many Lands*, which she tells with great beauty and exquisite understanding, is already a little classic in England. Stella's gifts are in evidence everywhere—directness of approach, sureness of touch and delicate shading. To these she adds an unerring instinct and a great economy of words. Stella Mead, who has great faith in the higher decencies of life, feels she has a mission to fulfil: to bring about understanding through children's stories. I decided to put her a number of questions on some of the problems confronting a writer of children's stories in the Atomic Age. I am particularly concerned with the influence of comic strips on the child's mind; for many people hold, as I do, that these devices are among the means that today lead to what we might call "moral disarmament."

Question: As a writer for children who has travelled in many parts of the world, what would you say are the most difficult problems you have come up against? How do you think a writer can help to solve those problems?

Stella Mead: The great gift of literacy has presented children with the key to a new world of knowledge. But a great problem has arisen because in that wonderful world the children can so easily be led along the paths of perversion rather than along the paths of truth. When I was last in Italy I met a well-known educationist who was greatly perturbed by the invasion of strip cartoons from America. Children were being encouraged to look at pictures portraying exciting and sometimes criminal incidents. The cartoons gave a false view of American life and there was nothing in them to encourage the mutual understanding of children in another land and in America. In these modern strip stories the wrong type of hero was being built up. The bravery and chivalry of the knights of old had no place in the make-up of these modern heroes of the film world. "Children can so easily be given false values," my friend argued, "they can so easily be led into ways of thought that help to destroy, rather than build up, that understanding between peoples which is the most pressing and important problem in the world today. Our Italian children get the impression that every American is a gangster."

Qn.: Of course, there is a great market for these exciting and somewhat blood-curdling stories; otherwise, publishers would not flood the bookstalls with them. But I have no doubt you have met people in other lands who really care for the life of the mind and are doing what they can to promote good reading.

S. M.: That is true. In Santiniketan, where I spent three weeks in 1934, I was able to go out into the villages and see the work going on in some of the newly organized Indian schools. I talked with teachers who found that story-telling was the open road to the chil-

dren's minds. We agreed that there is nothing more interesting for the young child, and perhaps nothing more educational, than the folk tale. As they listen to these age-old stories the children are laughing at the same droll incidents that have amused children for centuries in many parts of the world. The hero may be a fox, a rabbit or a jackal, but he is truly at home in every country. In the *Panchatantra* and the *Hitopadesha*, India has a wealth of stories leading directly to the road to good reading.

Qn.: I believe that you recently told stories in many schools and libraries in America? I suppose you found that American children's reading has been greatly influenced by the television screen?

S. M.: When I sat with American children in front of the television screen I realized, with startling awareness, that a subtle and powerful form of mind-invasion was going on in my presence. In many American homes the parents supervise the programmes and the children are only allowed to do a certain amount of viewing. But teachers told me of children who were so fascinated by horror films that they found lessons boring, and had lost the ability to concentrate. The new and dangerous device known as "subliminal suggestion," which enables ideas to be planted unconsciously in the viewer's mind, has already caused a great outcry amongst educationists.

Qn.: Is it the prevailing belief in America that outbreaks of crime among children are closely related to the horror film?

S. M.: It certainly seems natural that children brought up to enjoy the sight of blood and crime should in some cases find it easy to stray from the imaginary act to the real one. But aren't we up against the same question that Charles Dickens wrote about in his passionate appeal for the abolition of public hangings, so sure was he that people's minds must be perverted by such spectacles? One wonders what he would have thought of the modern screen, where any child may watch the spectacle of hangings and murder. The problem is, of course, that we have been given these great new media of cultural advancement and we have to find some way of putting them to the right use.

Qn.: Would you say that with the increase of television programmes in America there is decreasing literacy?

S. M.: Librarians told me that there has recently been a great increase in the reading membership at most of the children's libraries. The librarians are doing a wonderful job in trying to promote better reading. Illiteracy does seem to be closely linked with crime and I was interested to see the educational facilities and methods now being used at some of the Reform Schools I visited. In some of the institutions for criminals I learnt a great deal about the methods being employed to cope with gangsterdom. I was particularly impressed with the fine work being done in Ontario, in San Bernardino County, which is, incidentally, the largest county in America. There the problem of juvenile crime was being tackled in a very human way. A number of Probation Officers had got together, and roped in as their helpers everybody they could find at all sympathetic. They held that these young delinquents must be brought back into the stream of normal, happy life. They found people ready to invite them on trips or to house parties; church leaders were persuaded to organize camping holidays in which the black sheep mingled with the white, and every attempt was made to see that the first prison sentence should be the last. I am rather straying from my subject, and I have no time to tell you of the many excellent schemes for the redemption of youthful criminals I came across, but, believe me, a great deal of good work that never reaches the newspaper headlines is going on. Inci-

dentally, illiteracy does seem to be closely linked with crime, and every attempt is made to provide interesting educational facilities.

Qn.: I am interested in what you have to say about America. What of France, a country you know so well?

S. M.: France, of course, is my second country, and I think that in a way the French people have done much to avoid many of the pitfalls into which other countries have fallen. I may be wrong, but I have always felt that French children instinctively shy away from the false and tawdry in their reading. Paris for me is always the city of the Children's Theatres, and the haunt of the marionette. French literature is rich in legend and epic, and perhaps French children are not so easily seduced by the comic strip and the television criminals.

I was glad that Stella Mead ended on an optimistic note. Let us hope the dangers of thought-control, which Aldous Huxley finds becoming alarming, can, through the efforts of fine educationists, be kept at bay. I cannot help referring to Dr. Wertham's book, *Seduction of the Innocent*, in which this celebrated Doctor of Medicine condemns crime comics as blunting the finer feelings of conscience, of sympathy for other people. They affect children's taste for the finer influences of education, for art, for literature and for constructive relationships between human beings. We must do everything to remedy this present situation.

BALDOON DHINGRA

"GWERIN"—A JOURNAL OF VALUE

In a world of synthetic Admass, every attempt to express a living and individual synthesis of knowledge deserves recognition and support, especially when that knowledge draws its sustenance from traditions that are more enduring than anything mere sophisticated intellects can spin. It seems good, therefore, to repeat the plea made by the *Times Literary Supplement* in its issue of October 24th:—

> The struggle of the small specialized periodical to survive, or even more, to establish itself, in a world in which conditions are heavily weighted in favour of the large units of production is perennial.
>
> The latest instance is brought to light in the "Editorial Notes" of the current issue of *Gwerin* (Oxford, Blackwell, 7*s.* 6*d.*), the half-yearly journal of folk-life edited by Dr. Iorwerth C. Peate. In spite of having a Welsh editor and a Welsh title, this admirable journal (now in its second volume) is international in scope and, as such, is the only thing of its kind published in English. It would be unkind to deny Dr. Peate the pleasure of a title in his own mother tongue; but it is possible that the title may have suggested—falsely—that the magazine is especially Welsh in its emphasis, and so have deprived it of some possible subscribers. At any rate, it appears that only about 400 people buy *Gwerin,* which needs an additional £150 a year if it is to continue publication.
>
> The sum is pitifully small, in relation to the great interest, and social and historical value of the contents of the journal. In this issue the contributions range oversea to Scandinavia, and in Britain deal with topics in East Anglia (Miss Enid Porter's article on the Cambridgeshire Fens), Lancashire and Wales, besides a more geographically general account of "Cattle-Milking Charms and Amulets," by Mr. T. Davidson. Were the magazine to become more firmly established it would, no doubt, attract an increasingly wide variety of contributions from specialist scholars. It would be a thousand pities if a literally very small matter of finance should prevent this useful medium from continuing to be available for publishing the result of their investigations.

Folklore is a field well worth further exploration, as science, psychology and history are now beginning to admit.

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

The UNESCO statistics on illiteracy have aroused comment, and given a shock to those who have thought of this present era as mainly a civilized one, with, of course, a certain proportion of "backward countries." Now the figures reveal that "of the world population of 15-years-old and over, about 700 million—that is 45 per cent—are illiterate." Even so, this cannot be an accurate total assessment, since the standard of literacy is not defined, and may include a bare recognition of the various letters, without any real capacity to communicate by means of the written or printed word. And, for many large urban populations in the West, the only use to which their literacy is put is reading light fiction, sporting news and the tabloid press, filling in their pool coupons and like activities.

Now it has been shown that illiteracy accompanies poverty, disease and undernourishment, though it does not cause them, or literacy in itself cure them. But economic and social improvement depends upon a certain degree of education, which is also a protection against the propaganda techniques of political agitators and exploiters of other kinds. It is pointed out as significant that most of the trouble centres of the world are in countries with at least 80 per cent illiteracy.

But it is also obvious that unless there are continuously maintained attempts at progress in education, what has been acquired becomes a danger. J. E. Morpurgo, Director of the National Book League, is reported (*Publishers' Circular*, London, September 20th, 1958) as saying that there is a danger in the rapid teaching of reading and writing to adults in that, having mastered the mechanics, if they find no facilities for using their skill, they lose it again in disillusionment, for want of practice. Those also mentioned above, whose literacy is still at the low-minded level, are a potential menace, too, because they have not learned *how* to think. Even the trained intellectual must cross-fertilize the results of his education with a higher literacy, the wisdom language of the soul. We are all illiterate at some level. But it is a natural law of life that, as each one helps those below him in the scale, so he receives help from those above—a fact still unrecognized by the majority of mankind.

"New Knowledge Books" (East Grinstead, Sussex, England) have published as a pamphlet a lecture by Dr. Franz E. Winkler on *The Psychology of Leadership,* which touches on many ideas important in themselves and necessary for our generation. Dr. Winkler points out that modern societies are full of a tendency to relax wakefulness and deliberate self-control, while they express concern at the spreading of dictatorships in the political world. We need more wakefulness on the part of individual citizens, but it must be a wakefulness of the whole man — active intuition, positive rational thought and more wider-branching kindly emotion. On this basis Dr. Winkler suggests that freedom will not be defended by distrusting all leaders and trying to restrict their leadership by quantity, as it were; we need a clear distinction between moral and immoral leadership.

Immoral leadership appeals to various lower tendencies that are superseded by the conscious mind, and uses its great power to upset that equilibrium which makes self-determination possible. It circumvents conscious discrimination and plays upon modern man's fear of responsibility. As examples of this Dr. Winkler mentions political leaders' exploitation of racism and chauvinism, the religious exploitation of bigotry, the advertisers' exploitation of sexual desires and snobbery, etc. In effect immoral leadership acts as a command laid upon a hypnotized subject. Dr. Winkler insists that none can be trusted to resist immoral commands under hypnotism or the similar circumvention of discrimination by immoral leadership.

Moral leadership is "guidance contributing to the wholeness of man," offered to the *conscious* mind. It rests on "the assumption that there is supernal purpose and meaning in life":—

> ...leadership can be moral only when it recognizes the spiritual nature of freedom; without such recognition it must either turn into compulsion, as in Communist countries, or fade into abstraction as in the free world of today.

Apart from Sages, moral leadership is really a form of *mutual* brotherly assistance: the "leader" is no superman. Each of us needs to train himself for moral leadership and to resist immoral leadership: "Overshadowed and controlled by his own higher nature, a fully harmonious human being . . . would be totally inaccessible to immoral leadership. . . ."

These are valuable ideas. On the nature of the training Dr. Winkler is not equally adequate. He points rightly to a balance of thought, will, feeling, as a preparation for the advent of the overshadowing Higher Self; but the exercises he recommends are rather mechanical. *Raja-Yoga* insists on the deeper truth that, from the first attempt at concentration, a firm position must be taken with the end in view:—

> To have the highest ideal placed before oneself and strive incessantly to rise up to it is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena,* not the outer shell of phenomena.

The practical problems of brotherhood are shared by all. The recent racial riots (August and September) in Great Britain, in Nottingham and in the Notting Hill area of London, have made people examine again the whole subject of mass immigration into Great Britain from the coloured Commonwealth countries. A team of *News Chronicle* investigators, led by George Tansey and George Holt, produced an interesting fact-finding series of articles (September 9th-11th, 1958), indicating the bright side, the obvious difficulties and suggested remedies. On both sides "a vicious minority produces bad results out of all proportion to its size," and " 'incompatibility of temperament' is a racial as well as a marital reality."

> Standards of living, standards of hygiene, standards of working, standards of pleasure are often vastly different. It is easier to shrug these things off in Harrogate [a high-class Yorkshire spa] than in Notting Hill at 4 a.m. when the calypso session is still at full blast in the flat above. . . .
>
> Human nature believes in communities of likes with likes. This is true of coloured immigrants just as much as of Big Business Executives. It is a world-wide fact to be reckoned with and allowed for in Britain.

There are places where such communities give no trouble, but people question whether this would unconsciously lead to apartheid, segregation of living quarters and types of work. The opposite argument is that such aggregations are desirable as "a source of mutual strength and community spirit." It seems wisest to regard them as stages to integration, not as perma-

nencies. A closer co-operation by Government, local authorities and recognized coloured community leaders is advised, so that questions of housing, hygiene, suppression of violence and vice, and everything that affects white and coloured alike, can be more efficiently dealt with.

The other factor (some think the greatest) is that of economic competition, the crowding of the labour market and unemployment. The need is for a more intelligently "vigorous industrial recruitment overseas, tied in with more intensive reception arrangements," the discouragement of false hopes and notions by better overseas information services, without making any fundamental changes in the free immigration of Commonwealth peoples.

The team found that the solution most favoured by both sides was "more capital investment to uplift the prosperity, living standards and dignity of the Commonwealth, in the Commonwealth."

There is one more point to add to that. It is not only the thing that is done, but the spirit in which it is done that counts. Is "integration" (which seems possibly to imply colonizing at another level) really the aim? At what level can one create the unity in diversity that binds and frees at the same time?

There is an old village saying that the ill and the remedy are to be found by one another—the dock grows close by the nettle, and its leaves soothe the latter's sting; the watery willow yields a remedy for the damp rheumatic ache. And right following the recent racial riots in London comes a film which Paul Dehn (*News Chronicle* critic, September 19th, 1958) claims to be the best and most exciting of the year —*The Defiant Ones*, made by Stanley Kramer as a "brilliant plea for racial tolerance." Dehn considers it should be shown to the young hooligans who instigated the riots, "for it starts by stating their case, and ends by shattering it." It is presented with a moving simplicity, and a dedicated cast—a parable whose sermon is implicit. Two convicts, a white man and a negro, manacled together by a four-foot chain, escape from a crashed prison van.

> Our linked convicts have not been ten minutes on the run, hating the colour of one another's skins, before we sense that the four-foot chain which binds them is the narrow world which black and white were created to share.
>
> We may atavistically hold (as the white convict does) that we should share it in segregated fashion—as thrushes and blackbirds do, who are of the same bird family but who never intermingle. Yet if we believe that Man was made by God to behave better than the animals, we hate our fellow men in defiance of God and at our own peril.
>
> The two convicts cannot survive, unless they help themselves by helping each other. Mutual help can only lead, in matters of life and death, to mutual gratitude; and mutual gratitude (more easily than many of us suspect) breeds mutual love.

Even when the chain is broken, their interdependence is such that they still move together, and the final "triumph of their mutual understanding outweighs the mere vexation of their joint recapture."

Here is a remedy that could reach the immature riot-mongers, the minority-baiters, the harbourers of resentment, and reach them at the truly human level. Magisterial condemnation and prison sentences are only suppressive medicine.

A deeper note about the role of the United Nations was struck by the President, Dr. Rajendra Prasad, in his broadcast on the eve of United Nations Day when he stressed that the United Nations Organization was not merely an expression of the world's desire to avoid war but a positive factor in giving a form and shape to the senti-

ment of the Brotherhood of Man. Greater than the avoidance of war, the President said,

> is the truth that mutual regard and tolerance constitute the core of the human mind. It is a positive attribute with which humanity has been endowed. It should be realized that the feeling of love or accommodation is something good in itself and that its goodness is too self-evident to depend on any demonstration or to be conditioned by any set of events. This forms the solid and indestructible foundation for the United Nations....
>
> The drama of history has been steadily unfolding itself since the appearance of man on earth.... In this ceaseless activity we can discern now and then the counsel of peace, love and mutual good will voiced by wise men in all nations and all climes. Out of tune with the times though such a voice may at times have sounded, we can be sure that it has never been a cry in the wilderness. Human beings the world over have bowed before it and pledged allegiance to it, consecrating those who raised this voice as prophets and saints. Judging from the vast influence that these holy persons have had on human hearts we can safely say that their teachings have been in keeping with the true character of human nature.

Regarding the negative aspect, he pointed out that

> avoidance of aggression leading to war among nations is such a strong motive that it can by itself furnish all the justification for the existence of a world organization.

One should not, however, underestimate the difficulties of international co-operation (especially in these days when even the securing of national unity is threatened by provincial and communal differences); for the nations represented on the United Nations Organization are all sovereign states and they look upon it only as an instrument for reconciliation and a necessary addition to the traditional methods of diplomacy as exercised on a bilateral or regional basis. The need to get over such national barriers was rightly stressed by the President.

It is a paradox that while there are educated women who are unemployed in the country, there is still a shortage of trained women personnel to execute schemes of national reconstruction. This paradox can be resolved only when the public becomes fully aware of the need for planning women's education in such a way that Indian women may play their due role in the task of national reconstruction without failing to take their rightful place in the building up of good homes. This was urged by Dr. K. L. Shrimali, Union Minister for Education, addressing the convocation of the S.N.D.T. Women's University in Bombay recently.

There is no dearth of jobs for women, as the country needs thousands of women for health, education and welfare projects. The Second Five-Year Plan, when completed, will throw up jobs for 15 lakhs of women in the public sector alone. The experience of all young nations has fully proved that the participation of women is essential for the development of the economy. But the present system of education of women needs changes if women who take up careers are to continue to look after their homes as well. Dr. Shrimali observed:—

> It should, however, be clearly understood that these changes will produce far-reaching effects on our social organization. In order that the society may not suffer from sudden convulsions and its progress may proceed smoothly, it is always desirable to strike some kind of balance between the rights of the individual and the demands of society.... The family, which had been a vital unit of our whole social organization, is the first social institution likely to be affected by these changes. If the family as a unit is to survive in our society, the home should always make a special demand on the time and energies of women.

There are certain jobs in which women succeed better than men, such as primary-school teaching. These should be reserved exclusively for them. Dr. Shrimali made an excellent suggestion to fight the paradox of unemployment while we lack personnel when he said that there were

a great many opportunities for the utilization of the creative energies of women in such a way that they would be able to preserve the social and cultural values of good family life and at the same time take active interest and derive satisfaction from social and cultural activities outside the homes. There will be many part-time as well as whole-time jobs in our national life which could be performed more competently by women than men.

In conclusion, the Minister urged the need for refashioning women's education in such a way as to help them to take up those jobs which suited their physiological make-up and which would not come into conflict with their biological function. This, in his opinion, would avoid the strain of competition and make the work of women and men complementary both in and outside the home.

The World Health Organization has begun to reconsider the uses of penicillin and other antibiotic drugs, in view of the increasing number of severe and fatal reactions reported in medical papers. As early as 1947 medical research scientists and doctors began to issue warnings that the indiscriminate use of antibiotics would lead to bacteria becoming antibiotic-resistant and that the hasty use of antibiotics might turn the medical weapons back on mankind itself. Let it be remembered that the word "antibiotic" means "anti-life," not merely "anti-bacteria-and-virus-life."

In the current issue of its publication the World Health Organization refers to the origin of penicillin and explains the increasing number of untoward reactions by the lavish use of this drug. As *The Hindu* (October 20th) gives the substance of the article:—

> Penicillin came into general use in 1943, but the first death from penicillin therapy was not reported until 1946. Another three years elapsed before a second fatality occurred.
>
> During the past ten years, however, severe reactions have been reported with increasing frequency and the number of fatal cases has multiplied rapidly. By 1955, some 560 severe reactions had been notified, 81 of them fatal, and by 1957 it was estimated that some 1,000 deaths from anaphyiaxis due to penicillin had occurred in the United States alone.
>
> The increasing frequency with which reactions have been reported in recent years is seen to be largely a natural consequence of the vast scale on which penicillin is now being used, however.

It may be recalled that Sir Alexander Fleming, the discoverer of penicillin, had expressed before he died his disapproval of the indiscriminate use of the newest antibiotics. His criticism was directed both against the medical profession, which prescribes strong drugs for comparatively minor ailments such as cough and cold, and against the ordinary folk who purchase these new-fangled medicines and dose themselves without realizing the dangers they are running by breeding drug-resistant organisms in themselves with such ignorant medication. This has been pointed out in the WHO publication:—

> The increasing frequency of untoward reaction to penicillin is attributable to the increasing use of the drug and especially to its uncontrolled, indiscriminate use. Since sensitivity reactions almost always occur in patients previously exposed to the drug, it should not be given for minor ailments or for diseases in which its efficacy is doubtful or not superior to that of other drugs.

The time has come for doctors to get back quickly to more intelligent medicines. To use, say, penicillin, for every cut finger or sore throat is perhaps asking for trouble instead of warding it off, and the WHO has rightly given the warning:—

> There is need for education of doctors, nurses and the general public concerning the proper use of penicillin and the risk of sensitization; and the sale of penicillin should be restricted by the introduction of regulations regarding prescription.

As under the present circumstances it would scarcely be possible to provide individual care and attention to

the sick throughout the vastness of India, the need for a distinctly preventive bias is urgent both in Government health programmes and in organizing training for medical personnel. The President, therefore, rightly said:—

> It would be self-abnegation, not self-liquidation, for the profession if it gave the same importance to prevention of disease as was given to its cure.

The inadequacy of medical personnel today may be due to the rapid change in living conditions of the people as a result of nation-building activities, and the President, adverting to the subject, in his speech after laying the foundation-stone of the new Indian Medical Association Building in New Delhi recently, added:—

> Every thinking Indian, howsoever critical he may be, should be keen to do his duty and contribute his share to the mighty experiment of reconstruction.... The medical profession being largely in private hands in India, it must receive the praise and blame for the health picture in the country. Though the profit motive is a legitimate one for members of the medical profession, the present is a time for denials for building a new India, as the past had been for securing independence.

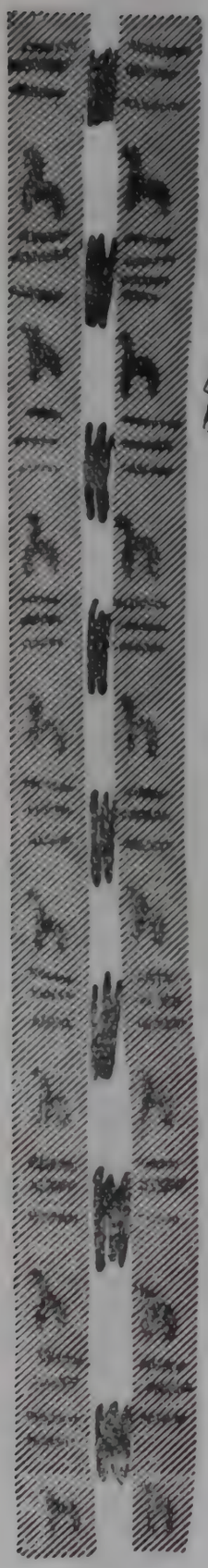
We need also a corresponding effort on the part of private citizens to learn and follow the laws of plain, healthful living.

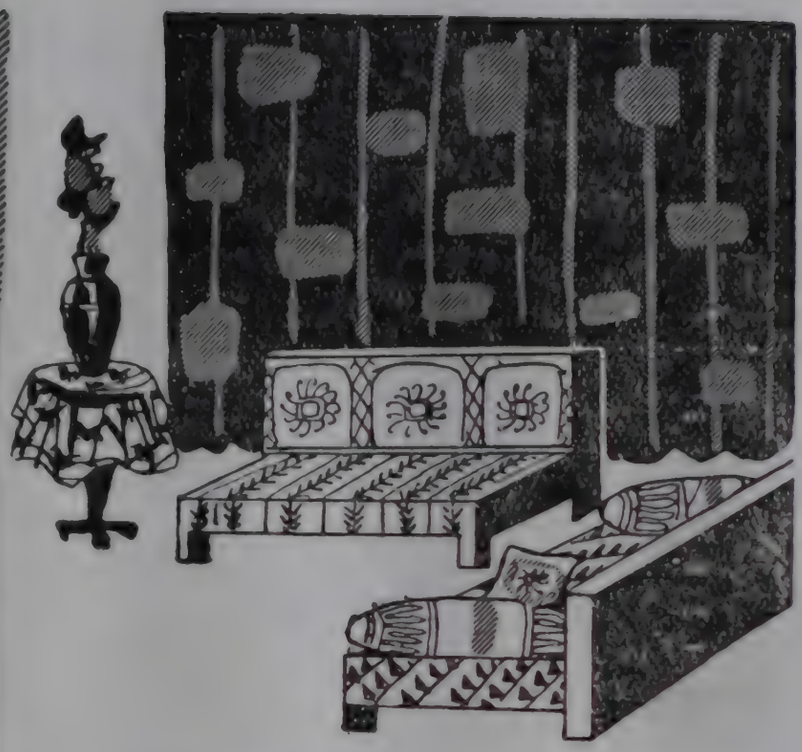
THE GLIMMER

I saw a glimmer in the dark,
A strange unearthly light,
No larger than a glowworm's, yet
Miraculous and white.

It vanished, and the dark remained,
Yet, subtle alchemy!
The night had somehow been transformed,
In darkness I could see.

HERBERT BLUEN





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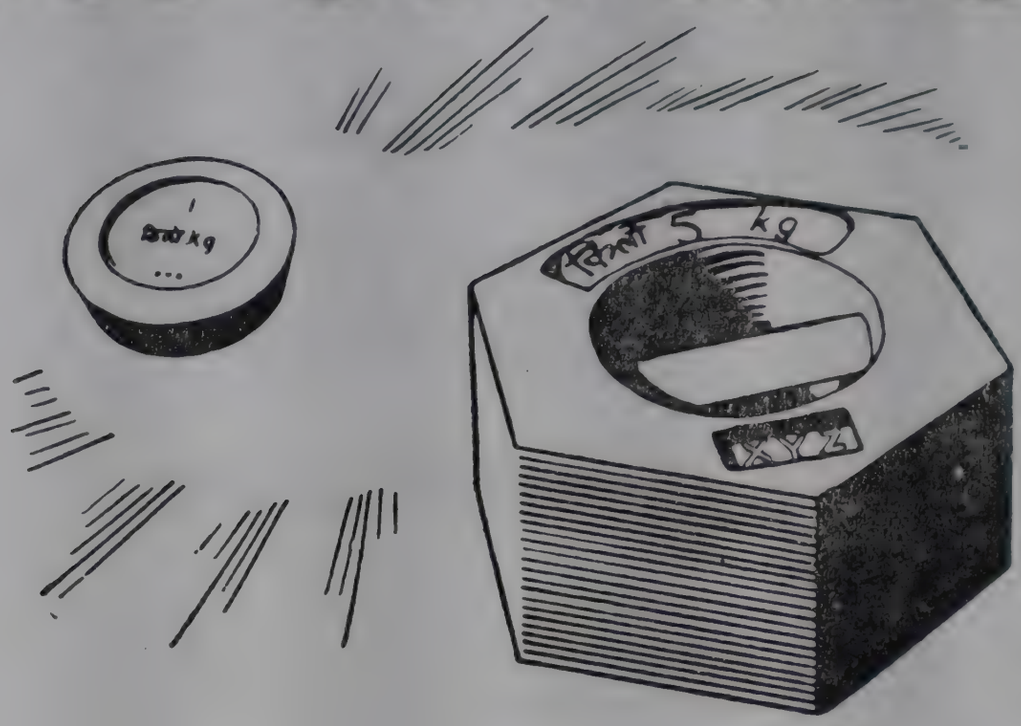

The first phase of the change-over to the Metric System of Weights and Measures began on October 1, 1958. The use of Metric weights has become legal in selected areas of the States.

The Metric System has been introduced also in Government departments and industries like cotton textile, iron and steel, engineering, heavy chemicals, paper, cement and jute.

The reform will be gradually extended till the whole country is covered.

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METRIC WEIGHTS : Conversion Table

(Cut and Keep For Use)

CHHATAKS (1 chhatak = 5 tolas)	GRAMS (To nearest gram)
1	58
2	117
3	175
4	233
5	292
6	350
7	408
8	467
9	525
10	583
11	642
12	700
13	758
14	816
15	875

MAUNDS (1 maund = 40 seers)	KILOGRAMS (To nearest kilogram)
1	37
2	75
3	112
4	149
5	187
6	224
7	261
8	299
9	336
10	373
11	411
12	448
13	485
14	523
15	560
16	597
17	635
18	672
19	709
20	746

SEERS (1 seer = 80 tolas)	KILOGRAMS		GRAMS (To nearest 10 grams)
1	—	–	930
2	1	–	870
3	2	–	800
4	3	–	730
5	4	–	670
6	5	–	600
7	6	–	530
8	7	–	460
9	8	–	400
10	9	–	330
11	10	–	260
12	11	–	200
13	12	–	130
14	13	–	60
15	14	–	—
16	14	–	930
17	15	–	860
18	16	–	800
19	17	–	730
20	18	–	660
21	19	–	600
22	20	–	530
23	21	–	460
24	22	–	390
25	23	–	330
26	24	–	260
27	25	–	190
28	26	–	130
29	27	–	60
30	27	–	990
31	28	–	930
32	29	–	860
33	30	–	790
34	31	–	730
35	32	–	660
36	33	–	590
37	34	–	520
38	35	–	460
39	36	–	390

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